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WORD has been received from Secretary Smith announcing the landing of President Eaton and himself at Hong Kong, where they were met by Dr. Hager.

**The Deputation to China.** By the time these pages reach our readers the deputation will have visited the Foochow Mission and possibly be on the way to North China. Secretary Smith writes of the growing sense on their part of the seriousness and importance of this visitation, and of its bearings upon the future of our missionary work in the far East. Let not this deputation be forgotten in the prayers of God's people.

LETTERS have been received from Dr. Rife and Captain Bray, dated at Kusaie, as late as December 29. The *Morning Star* returned to Kusaie, December 18,

after her trip of sixty-one days through the Marshall Islands.  
**The Morning Star.** Dr. Rife reports that the work throughout the group is in good condition. Two new islands were visited. The *Star* was about to start on her voyage through the Gilbert group with Mr. Walkup and the Gilbert Island pupils from the training school at Kusaie. If the rest of her voyage is as successful as has been the previous portion, the *Star* may be expected to arrive at Honolulu by the middle of April.

It may not be known to all friends of our missionaries on Ruk, Micronesia, that mail can frequently be forwarded by way of Japan if addressed to the care of Rev. Henry Loomis, Yokohama. Trading vessels go from  
**Letters for Ruk.** Yokohama to Ruk eight or ten times a year, and will carry letters addressed as above to our missionaries.

ALL accounts agree that the recent convention of the Student Volunteers at Cleveland, some notice of which appears on another page, was an assembly of remarkable spiritual power. The gathering seems to have been  
**The Student Volunteers.** marked by great wisdom as well as fervor. The readiness of such a large body of young men and women for foreign missionary service throws an immense responsibility upon the churches. Can it mean anything less than a great advance in the work of evangelizing the world? God's plans work together in all their parts. If he raises up laborers he may be expected to open a field in which they can labor, and he will provide the means for maintaining the work. But he will do it through his disciples. Since he has inspired hundreds of young men and young women for holy service in "the regions beyond," we must believe that it is his purpose to provide equipment for this host of Christian soldiers. Are the churches hearing God's voice in connection with this movement, summoning them to come up to the help of the Lord?



DR. HIRAM BINGHAM, of Honolulu, has forwarded us extracts from a letter from the Hawaiian missionary on Apaiang, Gilbert Islands, Mr. Mitchell, which has cheered him much. When the *Morning Star* arrived at Apaiang fifty of the hymn and tune books prepared by Dr. Bingham were speedily sold and more were wanted. The people seemed to be deeply interested in the song service, which is held every morning, and is often attended by large audiences. The children meet daily for two hours' practice, and the young people have formed a band of "salvationists" and accompany the Hawaiian missionary from house to house as he gives instruction. Mr. Mitchell writes to Dr. Bingham, "We have a little revival here nowadays; many of the church members who had gone astray have come back again."

DR. WASHBURN, on returning to the Madura Mission, was impressed anew with the valuable services rendered by the school and college at Pasumalai. In a letter of January 7, he says: "On landing in Madras we were met by old students of the school employed in Madras; and all along the 350 miles of country between Madras and Madura, teeming with population, there is not a mission which has not in its service men educated by us in considerable numbers, and occupying places of high responsibility. The larger part are men of our Madura Mission. Besides the Hindus educated in our institution, not far from 100 Christian men of some college grade have gone out since 1881, the year of our affiliation with the Madras University, to find work for themselves. And it is a most interesting fact that nearly every one of them has gone, not into government work nor into secular work, but into mission work. The few exceptions have almost all made medicine or teaching their profession. As a school and college we are certainly making our mark far and wide in the evangelization of the country. We have preëmpted a large sphere of influence of a valuable kind, and there is no reason why we should not continue to be more and more useful unless we are hindered by lack of means to carry on our work. It will be a great boon if anything in the line of an endowment can be obtained."

THE marvelous success of the English Church Mission in the African kingdom of Uganda naturally directs special attention to the recent revolution in that country, by which King Mwanga has been deposed, and the subsequent rebellion of the Soudanese tribes which threatened the extermination of the foreigners within the kingdom. We reported last month the killing of Mr. Pilkington, one of the foremost missionaries of the Church Missionary Society. The later intelligence is meagre, but it shows that the mission has passed through a sad experience. The Christian people of Uganda fought vigorously against the rebel Soudanese soldiers, and many were killed on both sides. It was a sad necessity which the missionaries were under in taking arms, but it was in defence of their own lives and the lives of the Christian people of the country. The latest intelligence by telegraph from Zanzibar, February 23, was to the effect that the Soudanese mutineers from Uganda had crossed the Nile, from which we gather that they have been defeated at Mengo, the capital of Uganda, and it is also stated that the English forces had obtained a victory over King Mwanga, whose army had been dispersed.

**Financial.** THE estimated expenses of the American Board for 1897-1898 are \$650,000. This will involve an average monthly expenditure of about \$54,000.

The regular donations from the churches and individuals for the month of February amounted to . . .	\$31,964.25
The legacies amounted to . . . . .	11,586.64
Total for February . . . . .	\$43,550.89

It will be seen that the receipts of February are more than \$10,000 below the estimated expenses of the month. With every one of our missions in distress and nearly every one of our missionaries bearing the burden of great suffering from the reduced appropriations, such figures as these add intensely to the distress in which the American Board finds itself.

For six months of the fiscal year the regular donations have amounted to . . . . .	\$190,005.97
The legacies have amounted to . . . . .	85,608.00
Total for six months . . . . .	\$275,613.97

One half of the fiscal year of the Board has now passed and the total receipts are about \$50,000 less than the expenses. Every one of these figures is a signal of distress ! They will carry sorrow to every mission field and have in them the sound of retreat !

Aside from the above there was received for the Debt in February \$2,255.48, and within the six months \$20,648.54.

The receipts for special objects in February amounted to \$1,569.72, and for the six months \$11,809.64. These special objects, let it be said again, are entirely distinct from the regular appropriations of the Board and represent sums of money sent out to the missions in accordance with the special request of the donors, and in every instance for work which is not included in the regular appropriations, which regular appropriations, in the estimate of our missions, constitute the most important part of the work.

At the beginning of the year a careful statement was sent out through all the religious press, in the *Congregational Work*, the *Missionary Herald*, and to every church and pastor in the country and to all our Sunday-schools and Endeavor Societies, showing the amount of the appropriations for this year and how bitterly they have been reduced ; showing, also, for the careful consideration of all, the amount that will need to be raised in order to meet the expenses of the Board for the year. One half of the year has gone, and the only substantial advance over the previous year that can be shown is in the gifts from the dead. Scores of young men and women are ready to give their lives for the work, and what are paltry dollars compared with lives ! Every individual who has at heart the work of the Redeemer's kingdom should see to it that these conditions are immediately changed.

WE reported last month the opening of the new mission hospital at Madura by Sir Arthur Havelock, governor of the Madras Presidency. At the same time the governor reviewed about 1,500 of the children connected with our mission schools, and made a brief but very appreciative address. Such appreciation shown by those high in authority in India has an excellent effect upon the native Christians and teachers. They learn that though opposed by the people of their own caste they are yet honored and approved by the highest officials of the land.

**Official Commendation.**

THE *Dnyanodaya* refers to a very impressive scene which took place in our mission church at Bombay on Christmas Sunday, when 109 children, connected with the boarding school conducted by Rev. and Mrs. E. S. Orphans at Bombay. Hume, were baptized. This paper speaks of the scene as impressive in that but a few months ago these children, now looking so well and happy, so well clothed, so well fed and instructed, were starving to death in nakedness, wretchedness, and pain. Were it not for loving Christian hearts they would have perhaps all miserably perished. But now they are on the road to bright, happy, and useful lives, and under the influence of those truths which, if fully accepted, will bring the rich blessing of God. It has been estimated that about 10,000 children have been rescued from starvation and brought into mission schools. It is with thankful hearts to God that we think that so many suffering ones were saved from death and given the prospect of a happy life. Those who have taken these large numbers of orphans have assumed a very large responsibility, and they need our prayers and our money to enable them to properly meet their responsibilities.

IN Southeastern India there is much fear that the crops for the present season will suffer badly on account of the unpropitious weather. The price of grain in that district has gone up until, as Dr. Jones, of Madura, High Prices in India. reports, "It is now higher than it has been since the famine of 1877. All this makes the situation of the native agents of the mission very distressing; they were never very well paid, and since the reductions are pinched as never before." To add to the distress, cholera is raging in not a few of the towns and villages of the district.

MR. GODDARD, of Foochow, contrasts the growth of the work in the Foochow Mission with the decrease of the missionary force. Two years ago there were 926 converts, thirty-five preaching places, eighty-one native agents, while the native contributions amounted to \$1,390. A Call from Foochow. Within the past two years the converts have increased to 1,440, the preaching places to sixty-two, the native agents to 117, and the contributions of the year amounted to \$5,531. But while there has been this wonderful increase in the directions named, the missionary force on the field has decreased within two years, so that in place of twenty-seven missionaries in 1895 there were in 1897 only sixteen. Thus the work is doubling and trebling while the foreign missionary force is steadily decreasing. The plea for reinforcements is therefore most urgent. Our brethren cannot understand why in the stress of the work upon them they are left without support. Do the churches in America know why it is?

IT is now stated that the railroad from tide water to Stanley Pool will be opened for traffic by the first of May, the formal inauguration of the line, however, being postponed till the first of July. The length of the line is about 260 miles. Part of the way the engineering difficulties were very serious, necessitating a series of tunnels and cuts through seventeen or eighteen miles of rock. The remainder of the way is very tortuous, seeking to avoid natural obstacles. This railroad opens an immense area for commerce and it will greatly facilitate the passage of missionaries into the interior.



OUR missionaries in Turkey frequently allude to the amazing recuperative power shown by the Armenians since the massacres. One of them reports concerning a village where sixty-two men were killed, which meant **Recuperation.** a man for every third house in the place, that formerly the Armenians owned most of the property and employed Turks as laborers. There was a manifest purpose to reverse these relations, so that the servants should become masters. But this has not been accomplished. A few families have been broken up, while the rest live in their former houses, very bare indeed, but they are refitting them little by little. The more vigorous are making good their losses, though business is on a very small scale. One by one the Armenians are making headway either in their old occupations or by finding some new employment. There is hope for a people who show such persistence and capacity.

ALL the letters coming from Turkey speak of the great hopefulness of the work among the orphans. Dr. Barnum, of Harpoot, writes of the religious **The Work for Orphans.** interest in the orphanages of that city. Thirty-nine boys have manifested in their lives such a great change that it is believed that they have become true Christians. They have hope also of many of the girls. Dr. Barnum writes: "The voices of some of the boys are often heard in prayer in the presence of the large congregation. This is a very touching sight to us all, especially when we remember that thirteen months ago not one of these boys and girls who are now so much interested in spiritual things knew how to pray, or had any knowledge of Christ and his salvation. One of the little girls, in writing the other day to a man who had adopted her, said that she was glad she had lost everything, for in that way she had found Christ, whom she could not lose." We do not wonder that Dr. Barnum feels sure that there is no work that pays better than this for orphans. In this department of labor at the Mardin station 112 orphans have been received since its opening, in September, 1896. The present number is ninety. These orphans have been gathered after careful sifting from thirty-four places. Of their fathers thirty-three, and of their mothers sixteen, were killed at the time of the massacres, while the parents of others died in consequence of want and exposure connected with these massacres. Mr. Andrus reports that the transformation which has taken place in these children is wonderful, and he adds, "Could you look at the boys and girls at their school work you would feel abundantly repaid for all your gifts in their behalf."

IN the midst of the uncertainties of the political situation in China and the disputes of the nations in regard to territorial rights, one concession has been **The Opening of China.** secured by Great Britain which will have most important bearing upon missionary work, namely, that the internal water ways, and especially the Yang-tse River, will be open to British and other steamers by June next. China agrees that the valley of the Yang-tse shall never be ceded or leased to any other Power, and that the official in charge of the customs shall be a British subject. Another point gained is the promised opening of the province of Hunan. Our readers are familiar with the fact that Hunan has been most bitterly hostile to foreigners, and especially to missionaries, having been the centre for the publication of the literature which has done so much to stir

up the antipathies of the Chinese against outsiders. It has been the boast of the province that no foreigner has been able to reside there. But by its recent concession to Great Britain the government has pledged itself to open a treaty port in Hunan within two years. The government properly claims some time in order to prepare the people of this turbulent province for the advent of the foreigner. But China moves.

A report from Bombay, dated February 17, gives the number of deaths from plague during the preceding week as 1,257, which is a slight increase over the number of deaths for the preceding week. The anxiety awakened **From Bombay.** by the reports of rioting in Bombay on March 9 and 10, caused by resentment to the methods of the government for the inspection and prevention of the plague, has been allayed by a cable despatch from that city, dated March 11, saying that the riots were quelled and the missionaries were safe.

THE season in Turkey has been unusually severe. Dr. Farnsworth reports that not only has the cold been unprecedented but it came unusually early, so **Fresh** that much of the grain was still unthreshed or unwinnowed and had **Hardships.** been covered under the snow. A large portion will be lost, probably from one half to two thirds, but the taxes were assessed before the storm, and these must be paid in cash.

THE editor of the *Indian Witness*, of Calcutta, reports that he has received a letter from the United States in reference to the financial stringency in which the missionary societies are involved, and that the typewritten copy **St-ingency.** omitted the letter *r* from the record, and so the words appeared as "Financial Stingency." The editor allowed the word to stand as it was written, thinking that it expressed the situation quite as accurately as if it was not misspelled. Do we wonder that the men at the front, in view of what they know of the style of living in Christian lands, wanted to coin a word to take the place of stringency?

THE United States Consul at Tientsin reported to our government last autumn that it was the intention of the Chinese government to build a railroad into the **A New Railway** province of Shansi, starting from Pao-ting-fu. Should this road be **in China.** built it would be of greatest value to our missionaries in the province of Shansi. Between Pao-ting-fu and Shansi there are rich mines of iron and coal, and Shansi itself has been known in olden times as "the granary of the empire." The provinces to the west of it are said to be rich in other products. We trust that the recent political disturbances in China will not prevent the government from carrying out this plan, which has such direct bearing upon the missionary work of our own and other boards.

FROM many of our mission fields there is what may well be termed a piteous cry for helpers in order that the ripening harvests may be gathered. Mr. **A Plenteous** Bun-ker, of Amanzimtote, in our Zulu Mission, reports as one of the **Harvest.** results of the recent revival in that region that over 200 members of the inquirers' class are now seeking to be admitted to the church. To watch over and instruct these young pupils is a task for which the present missionary force is entirely inadequate. "Pray ye therefore the Lord of the harvest that

he would send forth laborers into his harvest." And since there are men and women ready to go, the prayer should be directed specially for the means with which to send these waiting servants of the Lord.

AN illustration of the trials to which Christians in India are often subjected through the hostility of their neighbors is reported by Dr. Tracy, of Periakulam.

**Steadfastness.** Some two years since, four members of a village church were arrested on false charges and sentenced for a period of seven years. These Christians, however, have not lost their faith in God, though they are sorely discouraged. Permission is given to visit them in jail to those who are known to be men of prayer and who study the Bible. The sons of these men are in school, and it is hoped they will at some time take the places of their fathers in the church. But the outlook for them from a worldly point of view is far from encouraging. Yet they are steadfast.

THE singular knowledge of the Scriptures shown by the Christians of Uganda, in Central Africa, is a surprise to all who know about them. They know not only the words of the New Testament, but also the chapter and verse. **They Know their Bibles.** A missionary in Uganda writes that he is often puzzled by having some one in his walks come suddenly upon him and ask the meaning of a particular passage, simply referring to it by chapter and verse. For instance, a man will come upon him and ask, "What is the meaning of Matthew 21 : 33?" Or, "What do you understand by John 10 : 10?" In the class he was asked the question, "Can you not connect John 12 : 2 with 1 John 2 : 19?" How many Christians are there in the United States who could answer these questions without referring to their Bibles? And yet these people of Uganda have only had the New Testament in their language since 1893 !

JAPANESE history records the extraordinary efforts that were made to stamp out the Christian religion which had been introduced 350 years ago by Xavier and his Roman Catholic associates. From the year 1600 to 1614 A.D. the fiercest persecution was conducted and hundreds and even thousands became martyrs to their faith. **Christian Faith Survives.** It was believed in Japan that at the opening of the eighteenth century what was termed "the evil sect" was entirely extirpated. Yet truth is vital, and though buried will rise again. Dr. Davis, of Kyōtō, in a recent letter reports a call he made upon a family in Kochi, on the island of Shikoku, the wife and mother being members of the Kumi-ai church at that place. This woman narrated the story of her ancestry ; that she was descended from one of those Catholic families and that for 250 years the faith had been held sacred within the family, and she pointed out an island in the harbor, about a mile from the city, where a little company of Christians used to go secretly in the night to hold their meetings. It is the same Christian faith, though in much more intelligent and satisfying form, that she now holds in free Japan, where there is perfect liberty to worship and serve Christ.



## IN MEMORIAM.

SINCE the last number of our magazine was issued two faithful laborers connected with our missions have passed from the earthly service — Mrs. Emily R. Montgomery, of Adana, Central Turkey, and Mrs. Charlotte J. Perkins, of Madura. Both of these were women of unusual qualifications for missionary work upon which it would be easy to dilate, but the record of their lives here must necessarily be brief.

## MRS. EMILY R. MONTGOMERY,

whose maiden name was Redington, was born at Moscow, N. Y., August 2, 1839. In 1842 she came to live with her adopted parents, Rev. and Mrs. Septimus Robinson, of Morrisville, Vt. Her education was pursued at Morrisville and

Burlington, Vt., and on August 19, 1863, she was married to Rev. Giles F. Montgomery, and together they sailed for Turkey, on October 31 of the same year. They labored first at Aintab, afterwards at Marash and at Adana. Mr. Montgomery died December 4, 1888, and after a brief residence in the United States Mrs. Montgomery returned to Adana, giving the rest of her life to the people whom she so dearly loved. It was her joy to be on the field where she could minister to the people during that tempest of persecution which swept over the land, leaving so many homes desolate and so many hearts needing the comfort of the Christian faith. Her own faith and hope and holy zeal, always marked, shone out conspicuously during those days of trial. From many of the striking utterances of her letters, written at



MRS. E. R. MONTGOMERY.

the time of the massacres, we cull the following sentences : —

“Oh, the privilege of having been permitted to live for God in Turkey — a privilege which the constituents of our missionary boards are so fully sharing !” “While we hear of dire massacres in many directions, and truly know not to what our own people may yet be liable, still, Faith says, it is but part of *the coming forward of the kingdom*, for which you and we have prayed and worked so long ; and to be on the ground now, I count the crowning privilege and joy of my life ; partly because our presence here means so much to the people in their fears and distresses, and partly because the occasion reveals, as nothing else could, the quality of the Lord’s material in them ; surely the faith, love, and genuine spiritual grasp many of them evince are nothing less than *divine* !”



Mrs. C. B. Christie, of Tarsus, now in this country, who for more than a score of years has been associated with Mrs. Montgomery in various forms of missionary service in Turkey, has given a touching tribute to her dear friend, from which we make the following extract : —

“ Now that she is no more with us, we ask ourselves why was it that she took such hold upon our hearts? What was it that made her life such a power among us? True, she was gifted; so were others: an indefatigable worker; but there are those with greater physical strength who accomplished more that could be reported in statistics. If she was witty and social and sympathetic in her daily life, the same might be said of many others; and yet I know there is not one of her associates who will not agree with me in saying that her influence was unique, having in it a certain something that made it different from that of any other one of us. She was simply ideal as neighbor and friend, always cheerful, helpful, loving, trusting, ‘believing all things, hoping all things.’

“ She was preëminently a woman of conscience, an old-fashioned New England conscience, we called it. Right was right with her, and must be done at any cost. She believed in no compromise where principle was involved. Nor did she ever try to find a pleasanter word for sin. With her it was not a mistake, or defect in training, or misfortune. It was *sin*, black and hideous because so hateful to God, and a thing for which the sinner was personally responsible. But the very spirit of our Lord enabled her to love the sinner while holding his sin in such abhorrence. She was most charitable in her judgment of others, but severe with herself.

“ She was a woman who prevailed in prayer, who believed in it as a means which we were privileged to use with calm and obedient faith. She seemed to always live in a spiritual atmosphere, seeing everything in its relation to eternity.”

During the greatest stress of the disturbances in Turkey there was no male missionary at Adana, and it was a brave thing to do to remain at that post during the fearful scenes that were then transpiring; but Mrs. Montgomery, slight of form and physically weak, was wholly undaunted, and her presence gave wonderful support to the people for whom she ministered. She recognized most clearly the divine providence which guarded their steps and could write with utmost cheer, “The delicate and divine adjustment of need and supply in all our exigencies has again and again compelled our reverent attention and devout acknowledgment, as day by day we have been safely led along.”

During the last autumn Mrs. Montgomery's health began to fail in a marked manner, and under medical advice she started for Egypt with her daughter, who ministered to her lovingly and constantly to the last. On reaching Beirut it was found that her disease had progressed so far that a further journey was inexpedient, and in the home of Dr. Graham she found a resting place, where after a few months of waiting on the borderland she received her release, passing into the world of light on February 19. She was indeed “meet to be a partaker of the inheritance of the saints in light.”

MRS. CHARLOTTE J. PERKINS.

Mrs. Perkins, the wife of Rev. James C. Perkins, of the Madura Mission, in the full vigor of her powers has been suddenly called from earth. She died at Tirumangalam on the nineteenth of January last, leaving in deep bereavement not

only her husband and her two children but also the whole mission. Mrs. Perkins' maiden name was Charlotte J. Taylor, and she was born in Baltimore, Md., December 21, 1860. Her religious life began when she was fourteen years of age. After pursuing her studies at the high school in Baltimore, in which city she afterwards taught with great acceptance, she was married to Mr. Perkins, June 24, 1885, and embarked with him for India July 7 of the same year. After ten years of service in the field and a year's furlough in the homeland, Mr. and Mrs. Perkins returned to India in August last and had entered upon service in connection with the Tirumangalam station of the Madura Mission.

She was greatly admired and beloved by her associates, and by all who knew



MRS. C. J. PERKINS.

her as a woman of consecrated purpose and whole-hearted zeal. It is interesting to read her utterances as she offered her services as a missionary. "I believe I am a Christian by the ever-increasing love of God's Word and a desire to live closer to him." She mentions among the motives which led her to devote her life to missionary service, "the love for our Master who tells us, 'If ye love me, keep my commandments'; and he tells us distinctly to 'go into all the world and preach the gospel to every creature;' and though I am less than the least of all saints, I wish by his grace to help show the unsearchable riches of Christ to the men and women who are afar off. I am willing to devote my life to the service with the hope 'that in nothing I shall be ashamed, but that with boldness Christ shall be magnified in my body whether it be by life or by death.'"

Rev. George H. Gutterson, who was associated with Mr. and Mrs. Perkins in mission work in India, gives the following appreciative notice of Mrs. Perkins:—

"The contrast between home and church life in the city of Baltimore, where one is the centre of love and influence, and a lonely mission station in Southern India is very great. It must have seemed so to Mrs. Perkins when she arrived at Manadapasalai, in the autumn of 1885. This is the most isolated station of the Madura Mission; but she was a heroic woman, fully equal to this as to every sacrifice.

"Both the romantic and the practical in mission life appealed to Mrs. Perkins. She was attracted to the Tamil people and learned to speak to them in their own tongue. Being gifted in music she was able to catch the harmony of their unwritten lyrics, and reproduced them upon the organ. She had a fine sense of humor which appeared in her correspondence and written descriptions of life

in India. It also served to temper the sombre and difficult passages of missionary life, and made her a charming companion and friend. Frankness and sincerity without any cant made up her character. Devotion to her husband and children was a part of Mrs. Perkins' religion, and this, added to her love for her Master and his work, took her from her Baltimore home and made her strong and bright during the ten years and more in the missionary home in India."

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### THE SORROWS OF INDIA.

On the following page will be found an engraving illustrating one of the many woes which of late have overwhelmed India. Gaunt famine has stalked through the land and laid low myriads of victims. The engraving we present is from a photograph of the low-caste Hindu applicants for relief who came on one day last summer to the yard of Dr. R. A. Hume's home in Ahmednagar. It is by no means the worst scene which might have been depicted. We have some photographs showing extreme want and emaciation, but the cut used will suffice to indicate to some degree the distress which prevailed. Mrs. Bissell, of Ahmednagar, writes that the hungry people not only thronged their compounds but often filled the streets through which they had to pass. While the government relief works were open for all who could labor, there were multitudes of aged and sick, as well as of children, who had no means of support. Mrs. Bissell reports that much time was given by the missionaries to securing positions at the relief camps for those who, because they were so hungry and so exhausted, seemed too helpless to make an effort in their own behalf. While the severity of the famine has passed, and in most sections food can be secured, there is still distressing want. The people who have suffered keenly from hunger, but who have survived, are enfeebled physically, and on returning to their homes they find everything a waste and the usual means of support gone. They must be ministered to for months and, to some extent, for years to come. Orphanages are needed for the children, and these orphanages can be made most efficient in connection with missionary work in behalf of the people.

But while we rejoice that the great distress caused by famine has measurably passed away, there has been a reappearance of the bubonic plague in such terrible form as almost to overshadow the previous woe. A year ago the plague was confined chiefly to Bombay and a few other points, but it has now visited the interior, and the worst reports of its ravages are coming from our missionary stations of Sirur, Ahmednagar, and Sholapur. At the latter place the disease appeared in the most virulent form in October last. Very soon the schools under the charge of Mrs. Harding and Miss Fowler were ordered to be closed, and the plague hospitals were full far beyond their capacity. It was deemed best for most of the ladies connected with the mission to remove with the children to a place of safety, while the men remained to help the Christians and others during their terrible experiences. Sholapur is a city of about 65,000 inhabitants, and though probably 50,000 of them fled from the place, yet the plague continued to rage violently, and Mr. Fairbank reports that early in December there were about fifty new cases daily, three fourths of them proving fatal.



At Ahmednagar the situation is quite as serious as at Sholapur. After the outbreak of the plague at Sirur and at points nearer to Ahmednagar, rigorous measures were taken to prevent the progress of the disease. Quarantine camps



LOW-CASTE APPLICANTS FOR RELIEF AT AHMEDNAGAR, INDIA.

were reopened as well as plague hospitals, and also an "observation camp," to which all inmates of the houses where the plague appeared were taken for ten days, in case they should be attacked. Dr. Julia Bissell, of Ahmednagar, gives the following clear account of the situation and of the means employed to stamp out the disease : —



“Immediately after the removal of a sufferer, the house is locked and sealed by the municipal officers to prevent others from entering it. In a day or two the house is thoroughly washed with a disinfecting solution, all rubbish in it cleared out and burned, part of the roof removed, and windows broken into the walls, to admit sunlight and air freely. The earthen floor is next broken up and its earth turned into the street for a scouring. The walls are lime-washed with chloride of lime, and occupants are not allowed to return to the house for two months. Now, throughout the city are heaps of burning rubbish of earth from the floors, and workmen may be seen breaking in roofs and windows.

“The city is divided into twelve wards, each with a superintendent, and under him several ‘superiors’ or inspectors. The latter visit every house in their ward daily, call the roll of its inmates, and report any cases of sickness to their superintendent. The latter sends for a doctor to pronounce upon the case, and arranges for its removal, if necessary. Besides this, for months past people of the city have been advised to leave. As far as possible the system of evacuation has been given a thorough trial here. Some of the people fled from fear of the disease, others through fright at the measures adopted by authorities, others from a share in the general panic. At present a scant 2,000 sleep in the city at night. Where have they gone? To villages and towns far and near; to their friends. Others have gone to their little farms, built huts in the fields and live there. Hundreds of these huts may be seen in fields all around us.”

Dr. Bissell reports that while the Christian community has not entirely escaped the pestilence, they have suffered comparatively little. The schools having been closed, the Christians have been scattered, and many were in the health camp, awaiting the time when it is safe for them to return to the city. Dr. Bissell describes what these Christians will find on their return to their city:—

“One entire row of houses occupied by them has been torn down. The houses were not fit to be used as homes—small, unventilated, poorly built, old. Another row is entirely unroofed and a third will be. A fourth should be treated likewise. All these houses are highly unsanitary as dwelling-places. We have realized it for a long time, but have not felt authorized to pull down and rebuild, because of pressure from home about funds. Now, however, we have been obliged to do it to prevent the plague from spreading further, and while it will mean great difficulty in finding houses for the people to live in, I am glad these are treated as they needed.”

From Bombay, Mr. Abbot reports, under date of January 28, that while the plague seems to be decreasing in other places it is rapidly increasing again in that city, although there is not the panic of last year. So far as can be learned there is a daily mortality of about 200 from the plague, and the number of those who recover from an attack is very small. Mr. Abbot thinks that by some physical law, the nature of which is not apparent, Europeans seem to be almost exempt from attacks. But the terror of the natives is extreme, and they specially resent the efforts of the government to inspect their homes in search of plague spots. They hide their sick and neglect to bury their dead. This mingled terror and resentment have led to mob violence in Bombay, reports of which are reaching us as we write. Thus the ignorance and superstition of the people add greatly to the peril of the situation.

It is wonderful that our missionaries can report that in these dark days, when everything external seems so unpropitious, the spiritual life of Christians seems to be quickened, and the Hindus, even when there is no prospect of temporal gain, are listening as never before to the truth. Are these suffering people sustained as they should be by the gifts and prayers of Christians in our favored land? Are our missionaries, in the manifold burdens and anxieties which press upon them, borne daily as they should be before the throne of grace? In closing her letter describing the situation at Ahmednagar, Dr. Bissell well says:—

“We have fallen into the hands of the Lord, and his mercies are great! May we, missionaries and Christian brothers and sisters in this city and in this land, have the understanding hearts that shall find through these troublous times what is the will of God concerning us!”

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### THIRD CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT.

BY SECRETARY C. H. DANIELS, D.D.

WE are very glad to give brief notice of the Third Convention of the Student Volunteers, which was held in Cleveland, Ohio, February 23-27. This Student Volunteer Movement has often been noticed in the columns of the *Missionary Herald*. Those who have been specially familiar with the movement feel that it is a prophecy of what may be expected in the near future in the great work of foreign missions. With the colleges and professional schools of the United States and Canada thoroughly awakened on the subject of the world's evangelization, we may well believe that the matter will be brought to the attention of the churches as never before.

Great care had been taken in arranging for this convention at Cleveland; the sessions were held in Gray's Armory, having a seating capacity for about 2,600 people. The morning and evening sessions were held in the Armory in the form of a general meeting. Every afternoon was devoted to Sectional Meetings, held in the different churches. The first Sectional Meetings had reference to the different mission fields of the world, and were addressed largely by the missionaries. The second series of Sectional Meetings discussed the different forms of missionary work, such as evangelistic, educational, and medical. The third series were denominational conferences, at which the work of the several denominations was presented carefully to the students, with the particular needs of the work at the present time. At the general sessions of the convention the main features of the Student Volunteer Movement were discussed, and some of the great problems which are likely to confront the students were presented by some of the expert leaders. One of the most important papers presented was by President Charles Cuthbert Hall, D.D., of Union Theological Seminary, upon the relation of colleges and theological seminaries to the Student Volunteer Movement. Dr. Hall took very decided ground that it was coming to be a necessity that distinct courses on the subject of missions, in the most-practical forms, should be established in all our seminaries, and that lectures should also be given in our colleges upon the great questions pertaining

to the foreign missionary work. The present condition of the colleges and seminaries, from Dr. Hall's point of view, shows that they not only are not leading in the great work of missions, but that their courses produce the very opposite effect. Probably no paper presented at the convention stimulated greater thought.

The present enrollment of the Student Volunteers in the United States and Canada is a little over 4,000. Since the beginning of this movement, ten years ago, over a thousand Volunteers have entered mission fields under the regular Mission Boards. At the beginning of this movement the contributions from our colleges and seminaries amounted to hardly \$5,000; last year more than \$40,000 was received from this source, very largely for the support of particular missionaries. One of the most interesting features of the work is the "Study Classes." According to the last statistics, over 3,000 students are gathered in these classes, making a thorough study of missions. These students are connected with over two hundred colleges and seminaries. The movement, which began at Northfield, Mass., has not only thus spread throughout the United States but has extended to the colleges in every Christian land, and of late years has spread still further to mission fields, so that to-day the Christian students in over 800 institutions of learning on the five great continents, and representing all races of men, are united in the great work of extending the Redeemer's kingdom throughout the world.

The convention from beginning to end was a great inspiration. Representatives were present from 331 colleges and universities, 61 theological seminaries, 47 medical schools, and 19 training schools, making a total of 458 institutions. The student delegates numbered 1,717. Adding to this the presidents and members of college faculties, officers of missionary boards, and leaders of young people's societies, etc., the number expanded to 2,214. It was a splendid company of young people gathered to consider the interests of God's kingdom as related to foreign missions, accepting heartily as their motto "the evangelization of the world in this generation," and soberly listening to the discussion of great themes which have for their aim the preaching of the gospel to every creature.

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### "THE GOSPEL OF DISCONTENT."

AN American writer now in India, who is bitterly hostile to missions, writes home concerning the missionaries laboring for women in the zenanas, that they are giving these Hindu women "the gospel of discontent." This is an echo of the complaint that is often made in India by Hindus. There is an element of truth in the charge. Wherever education and religious instruction lead any people to see that there is a better way than the one which they have been living, they will undoubtedly become dissatisfied with their old life and seek for a better. The women of India greatly need to be discontented with their condition and surroundings. Sorrowful though their lot has been for centuries, they have submitted too readily to the wrongs inflicted upon them. Patiently have they endured the degradation caused by the wretched social customs of their land by which they have been kept in seclusion, married in childhood, often to old men on the verge of the grave, so that millions of them are left to an enforced



widowhood through life, — a life made wretched by all the indignities which can be heaped upon them. No words can describe the contempt put upon woman by Hinduism. The first step toward a better condition is dissatisfaction with the old. It is not well that a woman in India should be contented to be one of a number of wives, to be shut up as in a prison, to know nothing and do nothing but to minister to the lusts and whims of her lord. No doubt when the gospel comes to a poor soul thus immured it will awaken longings for a better life. The discontent she feels at her condition is righteous, and it shows that she is something more than an animal. It gives hope for the future of her class.

It cannot be thought strange that the men of India who have such degrading conceptions of woman, and who find it very inconvenient to change their notions and practices, should inveigh against the Christian laborers in the zenana for disturbing their homes and making their women discontented. But for a man who has lived in this Western world and who must know what women can be, and are, in the homes where the gospel has been received, to denounce those who carry this gospel to the zenanas of India as instigators of discontent, reveals moral qualities of a very low order. Perhaps he would claim that the dissatisfaction inevitably engendered by the introduction of the gospel will be ineffective and fruitless, and that there is no possibility of breaking the chains of custom and superstition in which the women are held. Then so much the worse for the system which has forged these chains. But it is not useless. The history of Christianity shows in innumerable instances how dissatisfaction with moral and social and religious environment has led to aspirations after better things, and how these aspirations have brought in a new era, often slowly, yet sometimes by sudden movements, as in revolutions. Discontent has proved the fruitful mother of beneficent changes. May it be so in India. Nay, it is so already. The light is breaking in at many points and reformations are taking place, and Christian women in the zenanas of India are helping forward, quietly but surely, a reformation which will change the cruel customs of India and relieve them from the indignities under which they now suffer. The old charge — as old as apostolic times — that Christians seek to turn the world upside down is in a sense most true; they will do this always and everywhere until the world is right side up.

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### A MODEL CHURCH IN TURKEY.

BY REV. JOSEPH K. GREENE, D.D., OF CONSTANTINOPLE.

INVITED recently to visit the city of Adabazar, ninety miles east from Constantinople, I found, amid the encircling gloom of the present time, so much to cheer the heart that I wish to pass on the cheer to the friends of missions in the homeland.

An article in the *Missionary Herald* of December, 1891, demonstrates that, in the case of Adabazar, missions pay, and pay handsomely. Organized in 1846, and self-supporting from 1862, the evangelical church of Adabazar has ever been a self-taught, self-governed, self-propagating, and growing body. A great crisis in the history of any mission church is reached when the second and the third generation of native Protestants comes upon the stage. Then it becomes appar-



ent whether the church has character enough to maintain its purity and stability, and whether its members have religion enough to convert their own children. Thus judged, the Adabazar church shows itself worthy of high commendation.

Here, as in many other places in Turkey, the leaven of the gospel has exerted so wide an influence, and the uselessness of persecuting men of evangelical sentiments is now so well understood by the Gregorian Armenians, that very few Gregorians are moved to join the Protestant civil community or the evangelical church. They read our translation of the Bible and our religious books, and many of them love to hear the preaching in our chapels and churches, but they do not contribute to the support of the evangelical services. Hence the growth and the support of the church must come mostly from within.

With the exception of one venerable and beloved brother, there are now no survivors of the original church members in Adabazar, while from forty to fifty members of the Protestant community are away, mostly in America. Hence all the burden-bearers in church and community belong to the second generation of Protestants, and the third generation even is coming rapidly forward. Happy am I to be able to testify that the community has not degenerated or diminished; on the contrary, it has progressed in knowledge, in character, and in numbers. Since 1891 the church has suffered the grievous loss of its pastor, who, for thirty-one years, by reason of his wisdom, fidelity, and piety, was God's chief instrument in developing the evangelical cause. Happily, the father is now succeeded by a very worthy son, Mr. Hovsep Jezizian, who was graduated at Robert College and pursued a theological course in Edinburgh, Scotland.

During the past few years, also, the Christian population of Adabazar, though spared the dreadful massacre and plundering which so many other places in Turkey have experienced, has suffered severely from the general alarm and insecurity and the stagnation of business. In spite of all untoward experiences, however, the church of Adabazar has not only held its own, but has quietly and steadily prospered. The Protestant community numbers over 400 souls, and the church has more than 130 members. During the past year it lost four members by death, but it received eight new ones. The Maternal Society has held regular meetings in seven different quarters of the city, and has designated two sisters to visit families in each quarter. The Women's Society has purchased a shop in the market for some \$800, most of which amount it has paid, and it rents the shop for the advantage of the community.

A youngladies' society of thirty members, a girls' society of fifteen members, and a Young Men's Christian Association of twenty-eight members, have held profitable meetings monthly. The latter association has a capital of \$132, and has already gathered a library of 400 volumes, which are freely loaned to any member of the community. The association has also inaugurated a course of lectures, and secures a small admittance fee, for the benefit of the orphanage at Bardezag. Much effort is made to improve the singing of the public services on the Sabbath. The church sustains a lady-city missionary, and pays her by the day, according to the number of hours she gives to the work. The past year she made 480 visits.

The community has maintained three schools: a Boys' School of sixty-three pupils, a Girls' School of fifty pupils, and a kindergarten of some eighty pupils.

For preaching, schools, the poor, and the city missionary the community has expended the past year \$660, besides some small gifts for benevolence. About one fourth of this sum was given for the relief of its own poor. Such a record, at such a time of general poverty and of business stagnation, is most praiseworthy.

In November last the church building, of corrugated iron, fell under a load of snow and was ruined. The community held a meeting the same day and resolved at once to clear away the rubbish, and on the lower story of wood and brick, uninjured and hitherto used as a schoolroom, to place the iron roof. This was done at an expense of some \$60, and again the church had a place of meeting large enough to hold 400, and comfortable, though rough and somewhat low. This act was characteristic of a church which relies on itself, has good leaders, and has learned to pull together.

At the annual meeting of the church, held on Monday night, January 24, the written report of the session was read, with full accounts of all receipts and expenditures, and opportunity was given for question and remark. Then a new session of seven members was chosen by ballot, and by unanimous vote it was resolved to invite the preacher above mentioned to become the pastor of the church, and a promise was given to supply him with an assistant in pastoral work. God grant that the new pastorate, in usefulness and length, may not come short of that which came to its honored close in 1893!

The Girls' Boarding School, under the care of Miss Farnham, Miss Sheldon, and Miss Hyde, on the one hand, has done a most helpful work for the evangelical community and the entire Christian population of Adabazar and vicinity, and, on the other hand, has owed much to the community for its example, counsel, and support. The happy relation subsisting now for fifteen years between the church and school is most creditable to both parties. During all this time the school, under the care of the native Board of Trustees, has been almost entirely self-supporting, save in the matter of the salaries of the American teachers; and the school now overflowing with pupils, by its self-help, thorough intellectual work and earnest religious influence, has achieved a high reputation. Besides what it has in hand, the gift of the Woman's Board, the school very greatly needs \$3,000 for the purchase and furnishing of a new and large and very suitable building which adjoins the present site.

While so many men and women of wealth give so generously to American institutions of learning, is there no man or woman able and willing to help this noble missionary school?

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## Letters from the Missions.

### Japan Mission.

IN THE PROVINCE OF JOSHU.

MR. ALBRECHT, now located at Maebashi, reports the condition of the work at that place and in other parts of the province of Joshu:—

“The work continues in a hopeful way. My endeavor for the present is to work among and through the churches. In this the cordiality with which the pastors have received me is of great help. Shortly before my coming here they had organized

among the members of the churches a provincial missionary society, with the purpose of aiding each other, and especially the pastorless churches. Each member of the society pays two and one half *sen* per month, and the pastors, evangelists, and treasurer form the working committee. They have asked me to be with them a member of this committee, thus taking me fully into their counsels, and inviting me to work side by side with them. I could not ask for more hearty coöperation than they are giving me.

"Last December, at the request of this committee, I spent three days with Pastor Okubo, of Takasaki, and Mr. Kashiwagi at Annaka, Dr. Neesima's old home, endeavoring to revive the work there, and three more blessed days I have seldom had. Each day began with a six o'clock prayer-meeting, then in groups of two we called on all the church members, and in the evening had preaching and prayer services. That this work helped in quickening the life of the church is the cheerful testimony of the pastor. This last week I have spent four days with the same two brethren at Tomioka and vicinity. The church there, scattered in five or six towns and villages, was formerly a fairly strong, self-supporting church. Coldness and quarrels divided it into several factions, so that it could scarcely raise the necessary traveling expenses for Mr. Okubo, who has gone there on Sunday afternoons. We began our work in Tomioka, the centre of the field, urging upon the Christians a renewal of their personal loyalty to Christ and the necessity of uniting again in calling a pastor.

"Then we went again in groups, accompanied by the Tomioka Christians, to the outlying villages, walking across the snow-covered mountains, sleeping on beds by no means downy, everywhere urging the same plea, with the result that all whom we could reach responded heartily. God has richly blessed our work. Old feuds have been laid aside, and the church has agreed most heartily to raise at least fifteen *yen* per month, and to invite a pastor, with some aid for a short time

from the mission; so that the outlook for this church has brightened considerably. To-morrow I go to Omama, where we have one family of excellent Christians; for the whole of next week to Haraichi and vicinity; while next month is to see similar work in Fujioka, Takasaki, and once more in Annaka. After that I hope to spend considerable time in the north part of the province, where the work is in a very critical condition."

#### OSAKA.

Dr. John T. Gulick writes from Osaka, December 27:—

"My own work is largely in connection with the young men who are pressing into the varied departments of business in this great commercial centre. I teach two hours each morning in the boys' school, which has been an important medium of Christian influence during the past ten years. Until recently I have also given two evenings of each week to the same school. A great change came over our station a year ago, when Mr. Imamura was laid aside by paralysis. The four self-supporting Kumi-ai churches of the city, however, hold on with persistent effort, though there has been some shrinkage in their numbers within the last two years."

Dr. Gulick refers specially to the good, earnest work done by the Japanese pastors in the several churches of the city.

#### TSUYAMA.—A HOPEFUL WORK.

Mr. White writes from Tsuyama, December 29:—

"The situation here is now very encouraging. This church lost its pastor who went to the Independent church in Kōbe, but after waiting three months secured another who seems to have an earnest evangelistic spirit. The work at our station chapel in the eastern part of the city is going on encouragingly, the attendance of children at Sunday-school constantly increasing. Mrs. White secured a helper in the fall in the person of Miss Kajiro, a graduate of Mt. Holyoke, and just back



from the United States. She shows a most earnest evangelistic spirit, delightful to behold, when so many come back from study abroad changed in this respect, and she is a great addition to our working force.

"This fall, too, we placed an evangelist in a village out about eighteen miles to the east of us, too far to admit of the work being carried on successfully from this city. He looks after the work which has been started in four or five places in that region, and when I was out there about a month ago the prospect seemed very promising. This does not add, however, to the number of our station force, as he was formerly in a place in the southern part of our field from which it seemed best for the present to withdraw a direct worker.

"I returned home just three days before Christmas from a two weeks' tour in the western part of our province, of which the church in Ochiai is the centre. I have never before seen the work anywhere in such an encouraging condition. There are two places in particular of which I have written before, Nishigawa and Yumoto, which were first visited by the pastor and myself about two and a half years ago. Since then the work has been carried on as well as possible from this distance, and has advanced slowly but surely. Now there are eight Christians, four of them school-teachers, and as many as twelve inquirers in the former place, and four Christians and three inquirers in the latter. Besides this there are many inquirers in the surrounding villages throughout the region, making the total number between thirty and forty, of whom probably twelve or fifteen will be ready to receive baptism at the coming January communion service. The Holy Spirit is evidently at work bringing the seed that has been sown to fruition, thus leading numbers to accept the salvation of God in Christ. Any one who had known these places as I have known them during the past three years could not doubt that the gospel is the power of God unto salvation."

### *Mexican Mission.*

#### GROWTH OF GUERRERO.

MR. WAGNER, under date of January 2, writes from Guerrero:—

"During the last months the work has become very encouraging in many ways. Among many of our people Christian growth is noteworthy. The brethren and sisters are taking more active part in prayer and testimony. There is also some encouragement in the offerings, though circumstances have made money very scarce at this place. Sabbath observance is the least satisfactory, though a notable improvement. The attendance at all the services is increasing. Rarely have I seen in a congregation such an active spirit of working for and with others to bring them to the services and to a full knowledge of the truth.

"Our Christmas services and the special services of the Week of Prayer were largely attended, and the interest manifested by so many strangers was more than expected. Our meeting room was often too small to accommodate all the people. The Sunday after Christmas five new members were received, representing three new families. About one hundred and fifty attended the service. At the same time a goodly number of new candidates were received. The sale of Scriptures and Christian literature, and the number of inquirers after the truth and for tracts to further inform themselves, has, during the last month, exceeded that of any month in my experience anywhere.

"Our enemy seems to have weakened lately, so that the people in general seem more free to follow their heart's desire. All around circumstances are unusually favorable for rich blessings in Christian development and the ingathering of a harvest later."

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### *West Central African Mission.*

#### ADVERSE INFLUENCES.

MR. READ, of Sakanjimba, reports that two Portuguese traders have settled within five minutes' walk of the mission premises.



These men trade in cloth, but principally with whiskey, for rubber. They do not openly oppose the missionary work, but, dealing as they do, their influence is deleterious. Though the natives see a difference between the Portuguese and our missionaries, yet they are classed as white people, and there is more or less of confusion as to the relations between them. It will take time to lead these native people to a recognition of the difference between Christian and non-Christian lives. Concerning some encouraging signs Mr. Read writes:—

“The medical work is making sure if necessarily slow progress. Dr. Bower has four old men and one woman as patients living upon the place at the present time, and the villagers are beginning to ask for medicine, and pay something for it, which they have never done before. Very few girls are coming regularly to school now, owing to the hard and continuous work they have to do in the fields at this season of the year, but the village boys’ school is being attended pretty regularly. The Sunday morning service is regularly attended by the chief and old men, and many of the young men who are at home. A Sunday evening service, made attractive by the exhibition of stereopticon Bible pictures, is well attended by elders and children of both sexes.

“Turning to the manual side of our work I am glad to report that our village is walled in with walls that will last for years, and that the village schoolhouse at Lutamo is completed and will be put to use as soon as feasible. There is encouragement for the future as well as in the present. We have the good will and respect of the old men, and hope to keep it and see it increase for the Lord’s sake. As those who watch for the souls of the station lads it seems wise not only to point out to them the Way of Life, but to expect them to be good examples, and to vie with each other and their teachers in making our village a Christian village, ‘a city set upon a hill,’ an example to the country all around. To this end we wish to make the life as attractive as possible

through the schools and other advantages they gain by living with us.”

Mr. Sanders, of Kamundongo, under date of December 23, says:—

“This month has been one of hard work and encouragement. Dr. Wellman has succeeded to a gratifying extent in getting back into line some who, while not backsliding in its worst degree, were slipping beyond our control. This has required much will power, personal conversation, and so managing matters that to keep out of the line would be to remain voluntarily in an undesirable situation. Both in the Sunday preaching, which I do, and in evening prayers, which for some months have been conducted by the doctor, and in personal conversation, we have endeavored to reach their reasons, convincing them of the propriety and right of what we insist upon.”

#### NO RUM GIVEN.

Mrs. Currie, of Chisamba, reports an interesting incident concerning one of the deacons of the church, whose bride-elect died nearly two years since. As time progressed there seemed to be no one suitable for a helpmeet for him until recently a nice girl came to visit the station and after a time desired to go to school. Deacon Salusuva sought her hand in marriage. The rest of the story we give in Mrs. Currie’s words:—

“Some young men had proposed to marry her, among them the chief of Cisingi—a man who owns large numbers of slaves and villages—but she refused them all. However, she accepted Salusuva, though her uncle’s consent must also be gained. Last Monday, Lumbo and Cipilika went with the would-be suitor, according to native custom, to be examined and approved of, or the reverse. The uncles were willing, if rum were given to seal the bargain. The boys told them that they did not use rum for any purpose, and asked if cloth or rubber would not do. ‘No,’ was the reply; ‘you must give rum or give up the girl.’ They waited for some time, and at last came home rather crestfallen. Mr. Currie ad-

vised them to wait a few days. Yesterday they went again, and the relatives, evidently thinking that perhaps they had gone far enough, agreed to take cloth, and now the engagement is settled. There are several bright little girls coming to stay now."

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### *Zulu Mission.*

#### THE UMZUMBE GIRLS' SCHOOL.

MRS. MALCOLM, a lady who has been assisting in the work at Umzumbe, writes of the condition of the school subsequent to the recent revival:—

"The spiritual life of the school has been evidenced this term, not so much by any extraordinary manifestations, as by steady, quiet endeavors to carry out into practice the principles professed during the great revival last term. The interest in Bible study has been great. In a number of instances we have rejoiced in seeing great victories over self, and the cases in which we have had to exercise discipline have been very few. In November the school was examined by the government inspector of schools. He expressed himself highly gratified with the progress made in every department. The primaries, who are under Miss Smith's special superintendence, did remarkably well, and the result must have been very gratifying to her and a reward for all the patience and perseverance with which she has labored.

"In the senior department I must particularly mention the highest class. There are only four girls in this, the eldest not yet sixteen. Although the examination was a very stiff one, they succeeded in obtaining full passes in every subject. The inspector said they had thus 'passed out of his domain,' and were prepared to enter into training as teachers, which I am most anxious they should do. If only God's dear children in America, who are so nobly supporting this work, could see some of these girls, and then look round on their heathen relatives, they would most vividly realize what the Lord had done and is doing for this

people, through them, and that knowledge could not help but strengthen their faith, and encourage them in their loving endeavor to extend the kingdom of Christ."

Mr. Dorward, of Amanzimtote, gives a similar report of the work at that station, and also Umsunduzi, which is under his care. Of the latter place he speaks of arriving there unexpectedly on a Saturday afternoon, and quite unknown to most of the people, yet he found a full church on Sunday. The "Ireland Home" for girls at Amanzimtote is filled by a very nice class of girls who are manifesting a good spirit. There is great need of reinforcements in this mission, and Mr. Dorward can say, "The life here is to me a constant joy and blessing. I am thankful it was the Father's good pleasure to send us to this land."

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### *European Turkey Mission.*

#### THE SALONICA FIELD.

MR. E. B. HASKELL, of Salonica, reports concerning several out-stations of that district, in many of which there is varying light and shade. Of one of these places, Drama, he says:—

"At morning service on Sunday twenty-four were present, and I administered the first evangelical baptism in Drama, after receiving the babe's mother and a young man to communion. The interest was so evidently deep that after the sermon I called for immediate decisions to follow Jesus. Such a call is unusual here, and there was a silence. I had asked them to lift the hand. At last I called by name the father of the baby baptized, whom I knew to be decided in mind, and asked whether he did not want to live for Christ. He struggled to his feet in response. Most of the audience were seated on the floor. Then this man's younger brother, a nice appearing youth of nineteen, said aloud, 'Mr. Haskell, I want to walk in this way'; and this in the face of his betrothed and her mother, who were opponents of 'this way.' Then another young man echoed, 'I also wish to.' Then I said that women were not excluded, and

the wife of a brother raised her hand. She is a priest's sister and was long distressed to know whether to follow husband or brother. Afterwards another young married man and a boy of fourteen years expressed their purpose. This young man has now returned to the village, where he steadily follows Christ, having brought his bride into 'the way' with him. Of the others mentioned above, Dr. House has since received to communion the father of the babe and the priest's sister, and also married the young fellow, whose betrothed had ceased opposing him, and promised to follow the gospel with him. And on Dr. House's visit he also called for decisions after the sermon, and six responded at that time.

"We wonder at the fact that during this calendar year there have been fifty-seven accessions on confession in our field, surpassing all previous records (if I mistake not) in our mission's history. This has been in spite of war and excitement and our inability to tour nearly so much as other years. 'It is the Lord's doing and is marvelous in our eyes.' Of these accessions twenty-five were in the first half year and thirty-two in the second half year. Only ten of them were in the old Razlog field, and these all in the large Bansko church. But little Murtino took the palm with eleven, and was followed by Monospitovo with nine, and Strumnitza with six. Our brother Kimoff, who has charge of all three places, with their total of twenty-six additions, certainly has cause for joy."

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### *Western Turkey Mission.*

AT ADABAZAR.

MISS FARNHAM, writing on Christmas Day, says:—

"All our schools are in a very encouraging condition. We have eighty-six pupils in the High School, seventy-nine in the Preparatory Department, and forty-six in the Kindergarten. All our teachers are doing excellent work, and our senior class is a very promising one. They are eight in number and mature in character. Five

of the eight already have situations in view as teachers. Their Christian characters and experience are much more satisfactory than the last classes have been. The financial outlook of the school, too, is hopeful. The payments have been prompt and the number of beneficiaries is small. We are hopeful that we shall be able to pay our current expenses. Miss Sheldon and I are very busy, and our crowded quarters are sometimes very hard to bear. But we are very well.

"Yet we have a doleful tale to tell. Winter came on very early and with unusual severity. There was a heavy fall of snow in November, and our chapel fell, so that nothing was left but a heap of ruins. The boys' school is (or was) under the chapel, and there were sixty or seventy boys there, but not one was injured. We are so thankful for this great mercy! Our people sent a request to the Gregorians to allow them to hold their services in their church. No answer was given for several days, so our services were held in our kindergarten room, which is a good-sized room. We all sat on the floor, and the congregation was accommodated by this arrangement. After a good deal of red tape the question of allowing us to hold our services in the Gregorian church was referred to the bishop. He replied by requesting our people to rent a room, and they (the Gregorians) would pay the rent. Of course his offer was refused. The people took up a special contribution and raised 700 piastres (\$30.80). This was sufficient to put a roof on the schoolroom, and the school was again in session after a vacation of only a little more than a week. Now that there is no hope from the Gregorians, the people have enlarged the schoolroom by taking down the walls between the recitation rooms. The whole expense has been about fifteen liras."

The need of a new church is most imperative. Miss Farnham reports that the people, should they make a great effort, might give 200 liras. Five of the trustees promise to give twenty liras each, but the church cannot be built for less than 1,000 liras (\$4,400), and in these times of dis-



treas, when there is no work for mechanics, and provisions are unusually high, it is impossible to raise more on the ground. The question is asked anxiously, "Can not and will not friends of America come to their aid?"

### Marathi Mission.

#### GOOD RESULTING FROM TRIBULATIONS.

MR. GATES, writing on December 23 from the camp near Sholapur, speaks of the impressions he has received while passing from village to village for several weeks:—

"It takes a hard hammer to break a flint. Some suffering must have seemed necessary to a merciful God to break the hard crusts of Hinduism, Buddhism, and Mohammedanism—the strongest non-Christian religions of the world. But it seems to have produced an effect. During the twenty-two years since I came to India there never has been a time when the people listened as attentively as now. Preaching in the open air, with stereopticon pictures, has always drawn good audiences, but I never have seen such seriousness as now. No questions are asked for the purpose of diverting attention, and there has been no attempt at ridicule. As I was preaching one evening recently, the two leading men of a village sat near me. They had always been unfriendly, and had sometimes seemed to oppose our work from malice. Their quiet attention and friendly remarks that evening quite surprised the Christians who had known them. The distribution of grain from America, and other help to the most needy had stopped the mouths of opposers.

"Scarcity of food has doubtless tempted many of the Christians, who were thieves by caste, to get food in dishonest ways, but I have heard of no complaints against them. The purity of the metal appears in the trial. The non-Christian will let his neighbor die without an effort to save him, or an inquiry as to his welfare. He reckons his responsibility for his brother as Cain did. I was recently in a little out-of-the-way hamlet where more than

twenty persons had died of starvation. There were friends who would have sent them help if their condition had been made known. The plague has also shown the natural heart. The language of the first chapter of Romans is not too strong to describe it. Parents can disown their children, or shut them in the house, lock the door and run away, leaving them to die.

"The 'root of evil,' which James speaks of, grows strong by the bedside of the dying. Bribery and theft in the hospitals are going on continually when the European officer is not close at hand. A family where slight fever appears, being of high caste, are more afraid of the segregation camp than of the plague. They go to a native assistant in a government hospital who is willing to give a certificate that will exempt them from inspection, in consideration of a fee, which is said to be several hundred rupees. A rich man dies of a common disease, and the custom is to bury before any one in the house can take any food. As the funeral procession moves out it is stopped by the police, who accuse them of concealing the nature of the disease, and threaten to take them to a magistrate. But a bribe of 700 rupees removes all obstacles to the burial. Native overseers on government relief works appoint a time for the people to return a part of their wages. European officers are not ubiquitous and cannot always prevent it.

"Such things are a suggestive commentary on the demands of this people for self-government, and also on the too frequent remark in America that the religion of these people is good enough.

"The plague is spreading and may cover a large part of India. It may have been this disease that troubled the Philistines before they returned the ark. Few healthy Europeans are attacked, and they work as doctors and nurses in plague hospitals with little fear. All schools in plague districts are closed by government orders. The effect on trade and business is most paralyzing. Cities are depopulated, trade is blocked by quarantine, railway



passengers are examined and stopped, if signs of fever are found. Medical certificates are required to get railway tickets from infected towns, cotton and other mills are stopped, and the material prosperity of the country suffers indescribably."

### *South China Mission.*

#### A STEADFAST BELIEVER.

DR. HAGER, among the many incidents connected with a tour in the country district, reports the following:—

"At Hoi Hau Fau I had the pleasure of baptizing two adults; one of these was our chapel keeper of last year, while the second is a young student, an only son, whose father is in America. Both the mother and the grandparents do all in their power to keep him from taking this step, and come to our chapel to make an uproar. First comes a deputation of friends, then the grandfather and grandmother, and last of all the mother, with a number of women. The grandmother sprains her foot in trying to come to the chapel; the mother declares that she has not eaten anything for several days, and that if her son becomes a Christian she will starve herself to death. With pointed finger she asserts that our chapel keeper has been the cause of all this, and that he has bewitched her son. These scenes are enacted the evening before and again on the morning of the day set for the communion. At times the uproar and confusion were something fearful, and on the whole the Christians were very much excited. Finally the grandfather seizes the grandson and attempts to force him to leave the chapel, at which I interfere and ask the young man if he wishes to return with his grandfather. To which he replies, 'Not unless I am baptized.' Seeing that the young man's presence at the chapel caused such an outburst of ill-feeling, I baptized him, having previously examined him, and told him to go home with his grandfather. One word from me sent him along willingly with his relative, while all the pleadings, scoldings, and warnings of friends had not the least effect upon him. When the grandfather

seized him and tried to drag him along he only wept but did not move to go. After going home he was surrounded by a whole crowd of women who warned him not to become a Christian, whereupon he told them he was already baptized. When the time for the communion arrived, I sent a young man to call him and he came without being hindered by friends. His relatives thought that this becoming a Christian required his leaving them, and when they saw that this was not the case they felt easier."

### *North China Mission.*

#### EAGER LISTENERS.

MR. CHAPIN writes from Lin Ching:—

"I have just returned from another trip to Tung-Ch'ang-fu. That city is likely in the future to demand a good deal of our care and attention. It is too early to say anything as to results, but on this occasion we were received and listened to in a way which was very gratifying to preachers of the gospel who have been wont to see many turn away in contempt. I might also add that there are a few who enroll themselves as inquirers, but as they probably belong to the second group of persons mentioned in the parable of the sower, we do not allow ourselves to get into a glow over results at present.

"The chief features of this visit were the daily, almost hourly, preaching. We opened the chapel in the afternoon to an audience that listened quietly and respectfully. This audience was mostly composed of people from the town, many of them those who came regularly to hear, but a goodly number were from the surrounding villages. In the evening the crowd was larger, filling the hall completely. Among these we noticed those who came night after night, and showed in many ways that they were genuinely interested. It was a harder crowd in which to keep order, but there was at no time anything approaching rowdiness such as disgraces gatherings of a similar nature in Christian lands; and that under the eye of a policeman.

"Preaching thus five hours a day, we

found to be wearing to the flesh, so for the helper's sake, who had not spared himself, we went off to Ch'ing P'ing, where there are five or six inquirers. Attending the fair at this place, we could not but notice the difference in interest between the two cities. It might be compared to stepping out of a hothouse into the arctic snows. At the same time the men who come forward and seem desirous of accepting the truth at Ch'ing P'ing appear to be more genuine than these of the Fu city. At both Ch'ing P'ing and Po P'ing, another shire town twelve miles from the former place, we are trying to rent premises, realizing that there is little hope of keeping these sheep together unless there is a fold for them where they can meet for Sabbath services and for regular instruction, but thus far without success.

"Among the men who sought us out in Tung Ch'ang was a man who lives twelve miles this side of that city. He is an opium user, and for that reason, perhaps, was the more interested, hoping that he might secure in this way our help to break off the use of the drug. Be that as it may, he showed a rare knowledge of the gospels for a man who had never received instruction in them. Nor does he stand alone, for at two other places this year I have met men who had received a knowledge of the truth from reading the Bible, or portions of it."

Mr. Perkins speaks of his work at Lin Ching:—

"The especial feature of my work this year is the large number of calls made upon me by young men from the two or three leading schools of the city. While their chief interest has been about foreign affairs, an English education, etc., yet they in several instances have read one or more gospels, and have listened respectfully to straightforward presentations of the claims of the Christ. I believe that in not a few cases the genuine assent of the mind has been secured, but to reach the will is another matter. The Chinese are living, religiously, in a swamp, and people in a swamp seldom move rapidly, even when they know they ought to."

#### ADDITIONS. — PERSECUTION CHECKED.

Dr. Smith wrote from Pang-chuang, January 1:—

"We held our Christmas general meeting a week ago, and our new chapel was crowded. We received fifteen to the church on profession, and seventeen on probation, making a total for the year of new members 107, and of probationers 137. The reports from all over the field were most encouraging, and one incident was especially so.

In a small village, called Mao Wang Chuang, there has been some persecution for three years, especially at Christian weddings and funerals. The old mother of a probationer died, and there was a serious row, with threats of violence if a Christian service was insisted on. Fires were set, and the leading member there was put in fear for his property, if not of worse things. Finding that matters were hopeless of adjustment otherwise, Dr. Porter and I saw the district magistrate and got him to issue a proclamation expressly for this case, as well as to arrest the leaders in the trouble. They speedily came up here to get a settlement, and came completely to our requirements, one of which was that the leaders of the trouble should be the managers of the Christian funeral; that is, taking the external arrangements, by which means all opposition would be extinguished. The funeral was held in the presence of 2,000 people, giving the native pastor and helpers good opportunity to preach. We also required them to sign a paper which bound them to be responsible for any trouble which might in future arise between the 'Jesus Church' and outsiders, and a copy of this agreement, with a petition of request for the dismissal of the case, was filed at the district yamen. It is next to certain that this will make any revival of the trouble in all that region an impossibility, as every one dreads to have his name registered in the yamen."

#### VILLAGE WORK.

MISS RUSSELL, of Peking, reports a visit made at several country stations, in

many of which she found a most promising work. We give her report of two of these out-stations. Of Ping Ting, a market town to which a helper had been sent to sell books, she says:—

“I was there two days, and certainly my faith had not been strong enough to believe that in so short a time there would be such results. This is an entirely new place—not one where helpers and book-sellers had been over the ground in past years. There are now five nice men who are anxious to come into the church, besides a number who are interested. The women were very friendly, and a number of them promised not to forget to pray every day. They asked over and over again, ‘How do you worship the true God?’ ‘Can it be he loves and cares for such poor creatures as we are?’ ‘My room is so small he will not want to come and dwell with me, will he?’ ‘Yes, this is all true; I know it is, for as I listen my heart warms and expands.’ Such and many more were the remarks made by them.

“The last night I was there the five men with the helper came to my room at the inn, and we had such a good prayer-meeting. One of the men is a physician of note there and a man of influence in the town.

“Another visit was at a new village, and at the home of a woman who was here in my station class last year. Her old mother is seventy-three years old, and has for a good many years been a faithful worshiper of Buddha. Night after night, summer and winter, she would spend half the night on the cold, damp bricks, reciting over and over the classics she had learned at a temple. If fleas or mosquitoes disturbed her while praying, she did not dare move. If cramped with the cold, faint or sick, she dared not make a move till she had gone through the classic. ‘What did you do all this for?’ she was asked; to which she replied, ‘To get peace of heart. I was seeking the true door or road of life.’ ‘Did you get peace?’ ‘Did you find the door of life?’ ‘No, no,’ was the answer; ‘my heart is still heavy, and I have no hope.’ She went on to say

that when her daughter told her about Jesus, and how he loved us, she had given up her worship of Buddha. As she listened to the words about the true God who loved her, and the blessed Christ who died for her, she said, ‘Yes, this is the truth. It was what I was seeking for and now have found. I know in my heart what you say is true. Tell me how to pray.’ She has promised to come to the station class, and I know the blessing she seeks will come to her.”

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### Shansi Mission.

#### A VILLAGE PRAYER-MEETING.

MR. WILLIAMS writes of Tun Fang, an out-station of Taiku, where the Christians have, of their own accord and in their own way, established a school and are manifesting a most progressive spirit. Mr. Williams says:—

“The Christians at this place, although holding membership in the Taiku city church, have regular Sabbath services in their own village. There is an unusual spirit of good fellowship both among themselves and with us. Some time ago, while making a short tour among the villages in that section, we arrived at this place just after dark. Passing along the main street in search of the village inn, we came to the store of Mr. Wen, out of the open door of which there suddenly rushed five or six men, scarcely recognizable in the dusk, who surrounded us, one seizing my horse by the bridle, and another that of helper Wang Chung, and dragged us in, not listening to our protestations, which I confess were rather weak.

“To my great surprise I found seventeen church friends gathered together for their weekly prayer-meeting, which they had themselves started, and at which no foreigner had ever before been present, and which our unexpected arrival found them faithfully sustaining. After the meeting, in which many heartily took part, a warm supper was most hospitably prepared and served. One horse was cared for on the place, and the other taken home by a neighbor. The next morning



on arising early we found another warm-hearted church member already come to escort us to his home for breakfast. Oh, the joy of meeting thus with our Christian brethren, who, although so recently reclaimed from heathenism, give us such hospitable welcome and brotherly love! Let no one ask the missionary the doubting question whether missions pay!"

#### SOME FAITHFUL CHRISTIANS.

Of Taiku, where Mr. Williams has resided for five years, he writes hopefully. Notwithstanding many setbacks, the gospel is surely winning its way. Of some individual church members Mr. Williams says:—

"Brother Wang has a mat shop opposite the city chapel on the south street. His shop has been closed on Sundays for the past year, a great red poster on the closed door giving the reason to all who pass by. Recently a bakery, opened by three men not yet baptized, has also closed its door on the Sabbath. The mat merchant's wife is bitterly opposed, and accuses the foreigners of deceiving her husband and taking the bread out of their children's mouths. Not long since, when Deacon Lin went to their village to exhibit magic-lantern pictures she ceased not to storm and revile. Their oldest boy is in the Taiku school. Their third child, being a girl, and being born on an unlucky day, was, in the absence of the father, drowned in a tub of water by the unnatural mother. In a recent prayer-meeting, Brother Wang said the thing he desired most was the conversion of his wife.

"Mr. Lin, a bookkeeper in a large village store, was converted two years ago. He then had to face the question of leaving a lucrative position, or of disowning Christ and worshiping idols. (Every one in the employ of a shop, large or small, *must* worship the god of wealth in the shop.) Friends and relatives were all on one side and the proprietors of the store offering promotion, with advanced salary; only a few paternal acres in a mountain village for his support, and shame and

persecution with Christ on the other side. He was long in deciding, but at last came out on the Lord's side, and is growing daily in the truth as it is in Jesus.

"Mr. Wang was a 'village terror,' and proprietor of a gambling tent. He has been cured of the opium habit, and is truly converted, as evinced by a complete change of character and reputation. His wife is of the same mind and peculiarly receptive of the truth. Their eldest son, a fine lad, is in the Taiku Boarding School.

"Deacon Lin was cured of the opium habit after eating it twenty years. Converted eight years ago at the age of forty-five, he is wonderfully instructed in the Scriptures and takes deep hold of spiritual truth. He is the strong pillar of the Taiku church, an eloquent, fearless preacher, a true and tried helper in every line of Christian activity. His wife is a woman of strong character, who left off opium without assistance before her conversion, an honest and wise Christian woman. Their daughter-in-law has unbound her feet in the face of opposition and ridicule on the part of all except her own immediate family.

"Helper Wang Chung was converted four years ago and thereby lost a good position in business. He is now a quiet, studious Christian, exerting a greater influence through his life than by his words. His elder brother, his servant, and his friend have all come into the fold through his influence. His wife is no true helpmeet and mourns over temporal losses which Christianity has brought upon them.

"Helper Tsui is another modest, quiet young man, who serves the Lord without ostentation. In three months he visited sixty different villages, some of them several times, besides the twelve Sundays, on which days he always preached once and often twice.

"Helper Tu runs an opium refuge alone by himself at Ching Yuan, twenty miles away from the missionary, who visits him once a month. Several villages in that district are now open to the gospel through his efforts. Mrs. Lin, the wife of the



helper in the medical work at Liman, was a pupil in the Bridgman School at Peking. She is a power for good among the women, a worthy helpmeet to her husband, who is a graduate of the North China College at Tung-cho."

Other persons are mentioned by Mr. Williams, among them several who seem near the kingdom but are yet unwilling to break away from their ancestral faiths.

Mr. Williams concludes his letter by referring to his recent reading of the Book of the Acts and he says: "Our Taiku church is much like those primitive churches. I believe it is truly founded in the Lord and is being guided by the Holy Spirit. When you pray for us, and give for us, and think about us, be assured that it is worth your while, for the church of the living God in China is a reality."

## Notes from the Wide Field.

### INDIA.

HOW A VILLAGE OPENS. — The following extract from a letter of a missionary in the Madras district of India gives, in brief, a description of the way in which Christian work is opening in one village of India. The story may stand, in substance, as an illustration of movements now going on in multitudes of villages in many sections of India. This writer, as quoted in the *Harvest Field*, says:—

"We reached the place at 9 P.M. and found that the people had been waiting for us from five o'clock. This is a trial station and we have had a school in it for less than four months. The caste people have shown themselves violently opposed to our work, and it has been very uncertain whether we should be able to make good a footing in the place. We have as yet no property in the village, neither teacher's house nor school. The people have erected a small shed for the teacher, and a covered veranda is used for the school. I found a neatly decorated pandal put up in which to receive me, a table with a neat covering on it placed in front of an earthen pial where I might sit, a Testament, lyric book, and school registers laid in order for my use and inspection, and a company of more than 100 people gathered to receive me. They sat down very orderly and in rows, the women, alas! behind the men, *for the present*. We first sang a hymn and prayed, all kneeling. Then I took up a sheet of paper and called the names of the heads of families who had expressed a desire to become Christians. They stood up and their wives with them, and confessed their desire before all. Altogether there were on the list nearly thirty families, with a total of ninety-six persons in them, old and young. They were all ready and hearty in their profession of a desire to become Christians. I next called up the young men of the night school and heard them sing a hymn; after these the day school similarly. These preliminaries ended, I read a few verses and gave to all present a sort of Sunday-school lesson on our need of a new nature, 'That which is born of the flesh is flesh,' etc. The scene and the service were most encouraging; but let no one think that all uncertainty is over, and that these people are now freely and intelligently settled in their desire to be Christians. We never know what foolish hopes may be lurking in their minds, or how soon many of them may be offended and turn back. It will be many months before we can so much as think of baptism, and when we come to administer the rite, probably not more than one third of those who have given their names will be found worthy or willing to enter the church."

### POLYNESIA.

NEW GUINEA. — Wonderful transformations are taking place in various sections of New Guinea in connection with the labors of the London Missionary Society. Rev. James Chalmers writes of a meeting which recently took place at Mabuiagi. Twenty-

five years ago the natives at that place were wild, naked, and nomadic savages, but recently a remarkable assembly convened for the dedication of a church costing \$1,250, a large sum for this people, yet it was all paid for. The people came together in great numbers, filling the house completely. The singing was good and there were many speakers, chiefs, deacons, and evangelists as well as missionaries. The service lasted two hours and was followed by a well-ordered and abundant feast. The change within a quarter of a century was vast, and there is promise of yet greater advance in the future.

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## Miscellany.

### BIBLIOGRAPHICAL.

*Korea and Her Neighbors.* A narrative of Travel, with an account of the recent vicissitudes and present position of the country. By Isabella Bird Bishop. New York: Fleming H. Revell Co.

Whoever desires to know about Korea and to learn about the country and people which are the latest revelation to the civilized world should by all means read Mrs. Bishop's new volume on Korea. Scientists naturally love to study the primitive and simplest forms of life. Those who make mankind a study will find much of intense interest in the accounts of people like the Koreans, who have come to their present condition, such as it is, little affected by the outside world. As is well known, Mrs. Bishop is a close observer, seeing not merely that which it is easy to find, but searching every remote corner. Her style is most limpid and attractive, and a dull subject would be enlivened by her pen. Sir Walter Hillier, the British Consul General for Korea, who has long known the country, vouches for the accuracy of Mrs. Bishop's observations and inferences. The book abounds in fine photo-engravings, and the text well matches the engravings in beauty and in minuteness of detail. We note some of Mrs. Bishop's references to missionary work in Korea, which she highly commends. She reports that there are about seventy-five Protestant and thirty-four Roman missionaries in Korea, mostly in Seoul, and that after twelve years of work the native Protestant Christians in 1897 numbered 777. In Moukden, which stands between China and Korea, Mrs. Bishop noticed the remarkable work of the United Scotch Presbyterian Church, concerning which it

is reported that there were already 4,000 baptized persons, and nearly as many more seemed ready for the rite. Mrs. Bishop bears testimony that her more intimate acquaintance only confirmed the high opinion early formed of the large body of missionaries in Seoul, of their earnestness and devotion to their work, of the harmony prevailing among the different denominations and the cordial and sympathetic feeling toward the Koreans. In Seoul there are nearly 900 students, chiefly in mission schools, who are being trained in Christian morality and in other ways.

*Africa Waiting, or The Problem of Africa's Evangelization.* By Douglas C. Thornton, Educational Secretary of the Student Volunteers' Missionary Union. London, 93 Aldersgate St. E. C.

This text-book upon Africa as it now is views the continent solely from a missionary standpoint. It includes all Protestant missionary effort and is therefore necessarily brief in its statements as to each mission. A picture of Africa as a whole is first given and the details are afterwards filled in. Though primarily intended for the use of missionary bands and Christian Endeavorers, it will prove of value to the general Christian public.

The cheering fact that there are forty missionary societies at work in Africa is balanced by the statements that North Africa has but one Protestant missionary to 125,000 Mohammedans; the Sahara, one Protestant missionary to 2,500,000 Mohammedans; the Soudan States have one Protestant missionary to 45,000,000 Mohammedans and pagans; West Africa has about one Protestant missionary to

30,000 pagans; Central Africa has one Protestant missionary to 80,000 pagans; Southern Africa has one Protestant missionary to 14,000 pagans.

The statistical tables summarizing the

work of the British and Foreign Bible Society and of European missionary societies in Africa are of such interest and value as to increase the regret that those of American societies are lacking.

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

*For the Student Volunteer Movement.* With thanksgivings to God for the marvelous awakening among students in reference to foreign missionary service, let there be earnest prayer that the movement may be wisely guided; that the young men and women who have given themselves to this service may be filled with the Spirit of God; that they may be made efficient toward the awakening of new missionary zeal in the churches; and that the means may be speedily forthcoming for the sending forth of these laborers into the harvest field. (See pages 125 and 138.)

### ARRIVAL IN THE UNITED STATES.

At New York, March 2, Rev. James L. Fowle, of Cesarea, Western Turkey.

### ARRIVALS AT STATIONS.

December 24. At Foochow, China, Miss Hannah C. Woodhull and Miss Kate C. Woodhull, M.D.

January 28. At Yokohama, Japan, Miss Cornelia Judson.

### DEATHS.

January 19. At Tirumangalam, Madura District, India, Mrs. Charlotte J. Perkins. (See page 133.)

February 19. At Beirut, Syria, Mrs. Emily R. Montgomery, of Adana, Central Turkey. (See page 132.)

February 26. At Asheville, North Carolina, Rev. George B. Nutting, missionary of the American Board in Central Turkey from 1853 to 1868. Mr. Nutting was born at Randolph, Vt., March 11, 1826. After graduating at Dartmouth College in 1847, he studied theology at Western Reserve Seminary. On reaching Turkey he labored at Aintab and at Oorfa, and on his return to the United States in 1868 he was released from his connection with the Board.

## Donations Received in February.

### MAINE.

Auburn, High-st. ch.	24 00
Augusta, Joel Spaulding,	10 00
Bangor, Rev. Salem D. Towne,	5 00
Bath, Central Cong. ch.	96 05
Bluehill, Cong. ch., Ladies' Mis. Soc.	2 00
Eastport, Central Cong. ch.	16 90
Freeport, 1st Cong. ch.	18 00
Fryeburg, Saco Valley Local Union	
C. E. S.	1 00
Jackson, Cong. ch.	4 50
Madison, Cong. ch.	13 00
Milltown, Cong. ch.	22 30
Mt. Desert, Somesville Cong. ch.	8 10
Newcastle, 2d Cong. ch.	16 25
Phippsburg, F. S. Bowker,	7 50
Portland, Bethel Cong. ch., 250;	
James McDonald and others, 115,	365 00
Skowhegan, Island-ave. Cong. ch., for	
work in China, 2.60, and for work in	
Africa, 2.25,	4 85
The Forks, Cong. ch., Friend,	2 00
Wells, 1st Cong. ch.	6 00
Woodfords, Cong. ch.	32 00
York, 2d Cong. ch.	5 00—659 45

*Legacies.*—Bangor, Nehemiah Kirtledge, by John L. Crosby,

125 00

784 45

### NEW HAMPSHIRE.

Concord, South Cong. ch.	130 91
East Westmoreland, Friends,	3 00
Franklin, Cong. ch.	10 00
Gilmanton Iron Works, Y. P. S. C.	
E., toward support Rev. J. H.	
Pettee,	76
Goffstown, Cong. ch.	25 45
Hanover Centre, 1st Cong. ch.	2 88
Hollis, Cong. ch.	14 20
Lebanon, Geo. M. Amsden, 11; Mr.	
and Mrs. Wm. S. Carter, 7,	18 00
Manchester, South Main-st. Cong.	
ch.	22 00
Meredith, Cong. ch.	15 00
North Weare, Cong. ch.	4 00
Portsmouth, Mrs. Maria Franklin, for	
missions in India,	100 00
Rye, Cong. ch.	50 00
Southbornton, Cong. ch. and Sab. sch.	42 64
South Weare, Cong. ch.	4 15
West Rindge, H. E. Wetherbee,	25 00
Wilmot, Cong. ch. and Sab. sch.	4 00—471 99

*Legacies.*—Tamworth, Dea. Faxon Gannett, by John D. Hidden, Ex'r,

619 98

1,091 97



## VERMONT.

Chelsea, Cong. ch.	14	13
Danville, Cong. ch.	45	00
Derby, ———	10	00
Ferrisburg, Cong. ch.	8	69
Lyndon, Cong. ch.	13	00
Middlebury, Cong. ch.	60	50
Middletown Springs, Cong. ch.	31	00
Montpelier, Bethany Cong. ch.	5	00
North Hyde Park, Cong. ch.	2	50
North Pownal, Cong. ch.	16	00
Orwell, Cong. ch., Mrs. E. E. Young, for native pastor, Madura,	50	00
Pittsford, Cong. ch.	70	00
Randolph, Cong. ch.	16	25
Saxton's River, Cong. ch.	10	00
Shoreham, Cong. ch.	15	45
St. Johnsbury, North Cong. ch.	238	00
Westford, Cong. ch.	3	00
West Hartford, Cong. ch.	2	09
Weston, Mrs. O. W. Sprague,	2	00
Woodstock, Cong. ch.	33	87
———, Friend,	100	00—746 48

## MASSACHUSETTS.

Andover, Chapel ch.	291	00
Ashby, Cong. ch.	15	29
Auburndale, Cong. ch., Friend,	20	00
Ballard Vale, Union Cong. ch.	56	25
Barnstable, West Cong. ch.	17	00
Beverly, Dane-st. Cong. ch., to const. Rev. FRANCIS J. VAN HORN, H. M.	76	00
Blackstone, Cong. ch.	3	51
Boston, Park-st. ch., 1, 165. 11; Old South ch., 764.84; Immanuel ch. (Roxbury), 508.97; Union Cong. ch., 352.71; Y. P. S. C. E. of do., for native helpers, 87.50; do., JOHN PORTEOUS, with other dona., to const. HIMSELF, H. M., 75; Shawmut ch., 178.79; 2d ch. (Dorchester), 25; Y. P. S. C. E. of do., toward sup- port Dr. F. C. Wellman, 100; Pil- grim Cong. ch., 122.50; Winthrop ch. (Charlestown), 81.16; High- land ch. (Roxbury), 6.51; Mav- erick ch. (East Boston), 2.89; Mt. Vernon ch., 1; Friend, 200; "T. G.," 30; E. C. C. (Dorchester), 10; Mrs. A. D. Tucker (Dor- chester), 5,	3,716	98
Braintree, Storrs Ladies' For. Mis. Soc.	40	00
Brockton, Porter ch.	8	55
Cambridgeport, "R. L. S."	200	00
Easton, Cong. ch.	20	00
Everett, 1st Cong. ch., 73.77; Cortland- st. Cong. ch., 3,	76	77
Florence, Cong. ch.	49	24
Framingham, Mrs. Augusta Ellery, for missions in India,	200	00
Granby, Church of Christ,	13	00
Hamilton, Enoch F. Knowlton,	2	00
Hanson, Cong. ch.	6	00
Harwich, Cong. ch., add'l,	1	25
Haverhill, Centre Cong. ch., 20; Friend, 50; Thank-offering, 2,	72	00
Hinsdale, Cong. ch.	10	00
Hudson, Cong. ch.	8	00
Hyde Park, 1st Cong. ch.	23	40
Lawrence, South Cong. ch., 6.25; Samuel White, 50,	56	25
Lee, Friend,	2	00
Ludlow Centre, 1st Cong. ch.	11	42
Lynn, 1st Cong. ch., 139.56; Chestnut- st., Cong. ch., 2.88,	142	44
Marshfield, 1st Cong. ch.	114	27
Melrose, Ortho. Cong. ch., to const., with other dona., Rev. THOMAS SIMMS, D.D., W. P. SARGENT, and F. P. SHUMWAY, H. M.	122	65
Milton, 1st Cong. ch.	44	87
Monson, Cong. ch.	90	26
Newburyport, Whitefield Cong. ch., 21.03; Prospect-st. Cong. ch., 15.44; Miss Mary J. Plummer, for mis- sions in India, 100,	136	47

Newton, North Cong. ch.	3	50
Northampton, Edwards Cong. ch.	95	27
North Andover Depot, Cong. ch.	26	86
Norton, Trin. Cong. ch. (of which 100 from Mrs. E. B. Wheaton), to const. BERTHA K. YOUNG, H. M.	108	31
Princeton, Cong. ch., to const. HENRY B. HOWARD, H. M.	99	30
Randolph, Y. P. S. C. E., toward sup- port Rev. Dwight Goddard,	20	00
Rockland, Mrs. Betsey A. Hicks,	5	00
Salem, A deceased friend,	45	00
Sheffield, Cong. ch.	5	32
Shirley, Cong. ch.	12	50
Shrewsbury, Cong. ch.	4	50
Shutesbury, Cong. ch.	11	00
Somerville, Highland Cong. ch.	4	79
Springfield, South Cong. ch., 25; Faith Cong. ch., 12.90; Emmanuel Cong. ch., 3,	40	90
South Framingham, Grace Cong. ch.	88	98
South Franklin, S. D. Hunt,	1	20
Taunton, Trinitarian Cong. ch., 218.43; Union Cong. ch., 51.19,	269	62
Wenham, Cong. ch.	20	00
Westboro, Mary L. Brown,	5	00
Westfield, Smith Harding,	4	00
West Groton, Chr. Union Cong. ch.	7	63
West Hawley, Cong. ch.	3	25
Winchester, 1st Cong. ch., Int. on Legacy D. N. Skillings,	200	00
Woods Holl, Cong. ch.	4	00
———, Friend,	10	00—6,742 80

<i>Legacies.</i> — Easthampton, Lucas W. Hannum, by Hattie W. Gordon, Ex'r,	500	00
Southfield, Edward S. Canfield, by Mrs. E. S. Canfield, Ex'r, add'l,	300	00
Springfield, Grace N. Hunt, by H. W. Bosworth, Ex'r, bal. (prev. rec'd, 1,800),	4,138	58—4,938 58
	11,681	38

## RHODE ISLAND.

Kingston, Cong. ch.	44	00
Little Compton, United Cong. ch.	18	19
Providence, Pilgrim Cong. ch., Special offering, 50; Elmwood Temple Cong. ch., 26,	76	00
Slatersville, Cong. ch.	12	17
Tiverton, Cong. ch.	21	00
Woonsocket, Globe Cong. ch.	48	32—219 68
<i>Legacies.</i> — Pawtucket, Hugh Mc- Crum, add'l,	475	75
	695	43

## CONNECTICUT.

Clinton, W. H. Stafford,	50	00
Cobalt, Cong. ch.	4	00
East Canaan, Cong. ch.	13	04
Gilead, Cong. ch., 15.10; do., Two- cents-a-week member, 2.04,	17	14
Hartford, 2d Cong. ch., 400; Windsor- ave. Cong. ch., 118.89; Park Cong. ch., 37.58; Asylum Hill, Cong. ch., Friend, 30; do., Friend, 5; Wethers- field-ave. Cong. ch., 27.43; Fourth Cong. ch., 26.59; Mr. and Mrs. H. E. Taintor, 100; "S. M. D.," 30; Friend, 15,	790	49
Middletown, 1st Cong. ch., 32.50; South Cong. ch., 15,	47	50
Milford, Geo. F. Platt,	3	00
Morris, Cong. ch.	2	50
New Britain, South Cong. Sab. sch., for preacher Chieng Musug chapel,	50	00
New Haven, Mrs. A. A. Leonard, for work at Marsovan,	20	00
New London, Friend, to const. P. HALL SHURTS and Mrs. P. HALL SHURTS, H. M., 200; Daughter of the Covenant, 1,	201	00



North Greenwich, Y. P. S. C. E., toward support Rev. W. P. Elwood,	28 32
North Guilford, Cong. ch.	14 00
Oxford, Cong. ch.	1 00
Prospect, Cong. ch.	15 00
Rockville, Union Cong. ch.	168 01
Salisbury, Friend,	3 00
South Norwalk, Frank A. Ferris,	100 00
South Windham, Branch ch.	5 75
Stanwich, Cong. ch., for India,	18 78
Thomaston, 1st Cong. ch.	18 00
Waterbury, Mrs. W. H. Camp,	75 00
Westminster, Cong. ch.	2 00
Willimantic, Cong. ch.	38 50
Windsor Locks, Rev. Richard Wright,	1 00--1,687 03
<b>Legacies.</b> —Marlborough, Charles Buell, add'l,	30 00
New London, Mrs. Betsey P. McEwen, by William L. Learned and B. P. Learned, Ex'rs,	4,356 32
Norwalk, Julia A. Lockwood, by F. St. John Lockwood, Ex'r,	1,000 00--5,386 32

## NEW YORK.

Albany, 1st Cong. ch.	33 25
Aurora, Rev. Dean A. Walker,	15 00
Albany, Friend,	35 00
Brooklyn, South Cong. ch. (of which 25 from Wm. Mackey),	105 97
Canaan Four Corners, Cong. ch.	3 00
Dunton, Cong. ch.	10 20
East Bloomfield, Mrs. Eliza S. Good- win,	4 00
Fairport, Cong. ch.	38 50
Homer, Cong. ch.	21 00
Jamestown, 1st Cong. ch.	102 35
Lincklaen, Cong. ch.	2 85
Mannsville, Cong. ch., A. M. Ward- well,	100 00
Mineville, Mrs. Levi Reed,	1 25
Morrisville, Cong. ch.	21 50
Mt. Vernon, Cong. ch., 20.48; Friend, 20,	40 48
Napoli, 1st Cong. ch.	5 11
New York, J. A. Sanders, 50; Thank- offering, 5,	55 00
Parishville, Cong. ch.	20 00
Pulaski, Cong. ch.	4 00
Richford, Cong. ch.	10 00
Richmond Hill, Cong. ch., add'l,	1 00
Saugerties, Cong. ch.	26 88
Schenectady, Cong. ch.	5 00
Steuben, 1st Welsh Cong. ch.	7 00--668 34

## NEW JERSEY.

Bound Brook, Cong. ch.	75 83
Bridgeton, Phœbus W. Lyon,	15 00
Jersey City, Friend,	5 00
Montclair, Mrs. L. B. Dodd,	20 00
Orange, Hillside Presb. Cong. ch.	500 00
Westfield, Cong. ch.	425 00--1,040 83

## PENNSYLVANIA.

Allegheny, Woman's Mis. Soc.	7 00
Blossburg, 1st Cong. ch.	15 00
Cambridge Springs, Woman's Mis. Soc.	5 00
East Bradford, Friend,	13 40
Germantown, 1st Cong. ch.	7 80
Harford, Cong. ch.	11 84
Philadelphia, Central Cong. ch., toward salary Rev. W. P. Elwood, 25; Charles C. Savage, 250; "T. B.," 100; Roxborough, Friend, 25,	400 00
Plymouth, Welsh Cong. ch.	24 40
Scranton, Providence Welsh Cong. ch., 15; 1st Welsh Cong. ch., 8;	108 00
W. R. Storrs, 85,	1 00--593 44
Spring Creek, Woman's Mis. Soc.	

## DISTRICT OF COLUMBIA.

Washington, Fifth Cong. ch., 44; R. Dunning, 40; E. K. Allen, 2.50,	86 50
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## NORTH CAROLINA.

Moore, Friend, through W. M. U., for native pastors in India,	20 00
Raleigh, Cong. ch., for Africa,	3 00--23 00

## SOUTH CAROLINA.

Greenwood, Miss Lena Sheldon,	4 00
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## FLORIDA.

Key West, 1st Cong. ch., Men's Mis. Soc.	14 20
Melbourne, Friend,	5 00
Mt. Dora, Cong. ch., 18.44; Friend, 3,	21 44
Winter Park, Cong. ch.	29 27--69 91

## LOUISIANA.

Vinton, Cong. ch.	5 00
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## TEXAS.

Cleburne, Cong. ch.	10 17
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## TENNESSEE.

Jellico, Cong. ch.	60
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## INDIANA.

Michigan City, Scan. Cong. ch.	5 00
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## MISSOURI.

Amity, Cong. ch.	1 76
Dawn, Welsh Cong. ch.	4 35
Kansas City, Beacon Hill Cong. ch.	7 00
St. Louis, People's Tabernacle Cong. ch., 11.52; Central Cong. ch., 9,	20 52--33 63

## OHIO.

Atwater Centre, Cong. ch.	4 17
Chardon, 1st Cong. ch.	10 58
Clarksfield, Cong. ch.	3 00
Cleveland, Pilgrim Cong. ch., toward support Rev. H. T. Pitkin, 69.44;	79 44
Mt. Zion Cong. ch., 10,	12 00
Columbus, Benj. Talbot, 2; Friend, 10,	5 00
Delaware, William Bevan,	90 66
Elyria, 1st Cong. ch.	10 00
Hudson, William C. Webster,	2 50
Lenox, Cong. ch.	3 70
Mesopotamia, Cong. ch.	13 00
Newton Falls, 1st Cong. ch.	14 45
North Ridgeville, Cong. ch., toward support Rev. W. E. Fay,	16 00
Oberlin, Mrs. E. B. Clark, 10; Wm. M. Mead, 5; Mrs. M. W. Taylor and children, 1,	11 05
Springfield, 1st Cong. ch.	2 50--278 05
Vermillion, Cong. ch.	

## ILLINOIS.

Abingdon, Cong. ch.	32 40
Aurora, 1st Cong. ch.	31 55
Chicago, Kenwood Cong. ch., 80.01; Y. P. S. C. E. of University Cong. ch., toward support Rev. F. W. Rates, 10.50; Robert W. Patton, 100,	190 51
Clifton, Mrs. R. F. Cummings,	5 00
Evanston, 1st Cong. ch., add'l,	3 00
Farmington, Cong. ch., to const. Rev. FRANK G. SMITH, H. M.,	69 20
La Grange, Cong. ch.	28 00
Lawn Ridge, Cong. ch.	4 93
Oak Park, Mrs. E. J. Humphrey,	50 00
Ravenswood, Cong. ch.	2 00
Rio, Cong. ch.	1 45
Sauemin, Mary E. Knowlton,	1 00
Seward (Winnebago Co.), 1st Cong. ch.	47 75
Woodstock, Cong. ch.	23 50--490 29

## MICHIGAN.

Custer, Cong. ch.	1 00
Detroit, 1st Cong. ch.	227 21
Galesburg, Cong. ch.	10 73
Portland, Cong. ch.	12 54
—, Anon. (of which 222 is for Kustendill and 163 for Mexico), to const. Mrs. GRACE V. WINCKLES and MARY E. HAVENS, H. M.	385 00—636 48

## WISCONSIN.

Appleton, 1st Cong. ch.	50 00
Ashland, 1st Cong. ch.	25 00
Baldwin, Cong. ch.	5 68
Birmamwood, 1st Cong. ch., Mrs. Sarah Peas,	4 00
Brandon, Cong. ch.	5 16
Dunbar, Friends,	5 50
Glennbeulah, J. H. Austin,	5 00
Milwaukee, Hanover-st. Cong. ch.	5 00
New Richmond, 1st Cong. ch.	28 70
Roberts, Cong. ch.	13 02
Rochester, Cong. ch., for Japan,	4 25
Stoughton, Cong. ch.	10 00—161 31

## IOWA.

Central City, Cong. ch.	15 00
Correctionville, Cong. ch.	9 45
Hampton, 1st Cong. ch.	16 25
Lewis, Cong. ch.	15 40
Montour, Cong. ch.	50 40
Osage, Cong. ch.	7 00
Peterson, Cong. ch.	4 49—117 99
Legacies. —Des Moines, Mrs. Harriet L. Rollins, by S. A. Merrill, rent, add'l,	41 01
	159 00

## MINNESOTA.

Belgrade, 1st Cong. ch.	7 32
Felton, Friends,	2 07
Lake City, 1st Cong. ch.	14 25
Minneapolis, "Rodelmer,"	1 00
Sauk Centre, Cong. ch.	75
Wabasha, Cong. ch.	21 70—47 09

## KANSAS.

Ellis, Cong. ch.	4 56
Garfield, Cong. ch.	3 00
Severy, Cong. ch.	3 00
Western Park, Cong. ch.	2 32
White Cloud, Cong. ch.	7 00—21 88

## NEBRASKA.

Crawford, 1st Cong. ch.	5 00
Dustin, Cong. ch.	3 50
Fremont, 1st Cong. ch. and Sab. sch.	54 95
Friend, Cong. ch.	13 00
Paisley, Cong. ch.	11 50
Springview, Cong. ch.	3 16
—, Friends,	25 00—116 11

## CALIFORNIA.

Bakersfield, Cong. ch.	5 00
Florin, Friend,	10 00
Liano, Lucy Morley,	20 00
Porterville, 1st Cong. ch.	9 00
San Diego, 1st Cong. ch.	184 96
Ventura, Y. P. S. C. E. of 1st Cong. ch., toward support Rev. H. D. Goodenough,	10 00—238 96

## OREGON.

Corvallis, Mrs. R. Kelley,	1 00
Portland, Hassalo-st. Cong. ch.	25 78
Sherwood, Cong. ch.	1 65
Stafford, Ger. Cong. ch.	7 50—35 93

## COLORADO.

Denver, Plymouth Cong. ch., 90.25;	
H. F. Barnard, 10,	100 25
Greeley, 1st Cong. ch.	55 00
Otis, Cong. ch.	6 00—161 25

## WASHINGTON.

Leavenworth, Cong. ch.	3 00
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## NORTH DAKOTA.

Cando, Cong. ch.	3 49
Elbowoods, Cong. ch. and Sab. sch. and Woman's Soc.	25 00—28 49

## SOUTH DAKOTA.

Alexandria, W. F. Waite,	2 00
Petrus, F. Klemmer,	50
Powell, Cong. ch.	3 58
Sioux Falls, Ger. Cong. ch., Friends,	10 00—16 08

## FOREIGN LANDS AND MISSIONARY STATIONS.

CHINA. — Pao-ting-fu, Rev. H. T. Pitkin, 450; Mrs. H. T. Pitkin,	675 00
ENGLAND. — London, Miss S. L. Ropes,	75 00
GERMANY. — Göttingen, Mary F. Leach,	30 00
HAWAIIAN ISLANDS. — Honolulu, Mrs. M. S. Rice,	150 00—930 00

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,  
*Treasurer.*

For several missions in part,	11,611 07
For salary Mts. Frederick B. Bridgman,	72 86—11,683 93

From WOMAN'S BOARD OF MISSIONS OF THE  
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

*Treasurer.* 3,075 00

## MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, Central Cong. Sab. sch. (of which 5.28 for Armenia), 15.50; Bluehill, Y. P. S. C. E., 1.60; Cape Elizabeth, South Cong. Y. P. S. C. E., 1; Milltown, Cong. Sab. sch., for Boys' School, Marsh, 66.41; Limington, Y. P. S. C. E., 2,	86 51
NEW HAMPSHIRE. — Exeter, Phillips Sab. sch., for work, South China, 10; North Danville, Union Y. P. S. C. E., 2,	12 00
VERMONT. — Dummerston, Cong. Sab. sch., 8; So. Royalton, Y. P. S. C. E., 5,	13 00
MASSACHUSETTS. — Beverly, Williston Y. P. S. C. E. of Dane-st. ch., 5; Blackstone, Cong. Sab. sch., 1, and Y. P. S. C. E., 2, and Jun. do., 1; Boston, Y. P. S. C. E. of Maverick ch. (East Boston), for Japan, 5; do., Roslindale, Y. P. S. C. E., 3.29; Chicopee, 1st Cong. Sab. sch., 3.73; Easthampton, Y. P. S. C. E. of 1st Cong. ch., 1.25; Granby, George G. Taylor, 1; Haverhill, Y. P. S. C. E. of West Cong. ch., 2; Hopkinton, Cong. Sab. sch., Prim. Dept., 2; Medfield, Y. P. S. C. E., 3; Newton, Oak Hill Y. P. S. C. E., 3; Orange, Y. P. S. C. E., 4.14; South Acton, Y. P. S. C. E., 5; do., Fahoole Circle of King's Daughters, 2; South Royalton, Y. P. S. C. E., 3; Springfield, Y. P. S. C. E. of Park Cong. ch., 3,	52 41
RHODE ISLAND. — Providence, Pilgrim Y. P. S. C. E., 2.82; do., Plymouth Jun. C. E. S., 1.25; Slatersville, Y. P. S. C. E., 2.86,	6 93
CONNECTICUT. — Abington, Y. P. S. C. E., 2.35; Bloomfield, Y. P. S. C. E., 10.50; Broad Brook, Jun. C. E. Soc., 1.40; Greenwich, Sab. sch. of 2d Cong. ch., for India, 29.82; Kensington, Y. P. S. C. E.,	

5; Norwich, 2d Cong. Sab. sch., 21.55; do., 1st Cong. Y. P. S. C. E., 6.23;  
 NEW YORK.—Blooming Grove, Cong. Sab. sch., 18.76; Brooklyn, Young Ladies' Guild of Clinton-ave. Cong. ch., 25; Dunton, Cong. Sab. sch., 2.30; Lockport, Y. P. S. C. E. of East-ave. Cong. ch., 5; Mt. Vernon, Cong. Sab. sch., 6.04; New York, Bethany Cong. Sab. sch., 50; do., Y. P. S. C. E. of Trinity Cong. ch. (Tremont), for Madura, 40; do., Broadway Tabernacle, Cong. Sab. sch., 29; do., De Witt Mem. Y. P. S. C. E., for Africa, 15;  
 FLORIDA.—Key West, Jun. Mis. Soc. of 1st Cong. ch., 8.37; West Palm Beach, Y. P. S. C. E., 2.50;  
 INDIANA.—Coal Bluff, Cong. Sab. sch.  
 MISSOURI.—Old Orchard, Cong. Sab. sch.  
 OHIO.—Springfield, 1st Cong. Sab. sch.  
 ILLINOIS.—Chicago, New England Y. P. S. C. E., 3.08; do., Pilgrim Y. P. S. C. E., 2.60; Ontario, Cong. Sab. sch., 5.50;  
 MICHIGAN.—Covert, Y. P. S. C. E., 5.40; Portland, Cong. Sab. sch., 1.55; Richmond, Y. P. S. C. E., 5;  
 WISCONSIN.—Birnhamwood, 1st Cong. Y. P. S. C. E.  
 MINNESOTA.—Austin, 1st Cong. Sab. sch.  
 KANSAS.—Seneca, Cong. Sab. sch.  
 NEBRASKA.—Friend, Cong. Sab. sch.  
 CALIFORNIA.—Niles, Y. P. S. C. E.  
 COLORADO.—Burdette, Y. P. S. C. E.

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## MICRONESIAN NAVY.

MAINE.—Brewer, 1st Cong. Sab. sch.  
 NEW HAMPSHIRE.—Greenville, Cong. Sab. sch.  
 VERMONT.—Vergennes, Cong. Sab. sch.  
 MASSACHUSETTS.—Amherst, South Cong. Sab. sch., 10; Auburndale, Golden Rule Y. P. S. C. E., 15; Boston, Mt. Vernon Cong. Sab. sch., 10; do., Highland Cong. Sab. sch. (Roxbury), 7.17; Chicopee, 1st Cong. Sab. sch., 3.84; East Longmeadow, Cong. Sab. sch., 10; Foxboro, Bethany Cong. Sab. sch., 10; Marlboro, Prim. and Jun. Depts. of Union Cong. Sab. sch., 10; Pepperell, Cong. Sab. sch., 10; West Medway, 2d Cong. Sab. sch., 4;  
 CONNECTICUT.—Colchester, Cong. Sab. sch., 10; Plainfield, Cong. Sab. sch., 2.89;  
 MISSOURI.—Honey Creek, Cong. Sab. sch.  
 OHIO.—Springfield, 1st Cong. Sab. sch.  
 ILLINOIS.—Chicago, 1st Cong. Sab. sch.  
 WISCONSIN.—Eau Claire, 1st Cong. Sab. sch., 10; West Rosendale, Miss Hammond's Sab. sch. class, 4;  
 IOWA.—McIntire, Cong. Sab. sch.  
 MINNESOTA.—Minneapolis, Lowry Hill Cong. Sab. sch., 10; Rochester, Cong. Sab. sch., 5.60;  
 CALIFORNIA.—Corona, Cong. Sab. sch., 1; Flinn Valley, Cong. Sab. sch., 1; Loomis, Cong. Sab. sch., 1;  
 OREGON.—Salem, Cong. Sab. sch.  
 SOUTH DAKOTA.—Worthing, Union Cong. Sab. sch.

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## FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS.—Bowen, Y. P. S. C. E., for Larkin Fund, 12.50; Caledonia, do., for do., 3; Chicago, do. of Union Cong. ch., for do., 3.35; Plainfield, Y. P. S. C. E., for do., 10; Princeton, do., for do., 3.70; West Pullman, do., for do., 10;  
 MICHIGAN.—Detroit, Y. P. S. C. E. of Brewster Cong. ch., for Lee Fund, 3; Kalamazoo, Y. P. S. C. E. of 1st Cong. ch., for do., 7.90;  
 MINNESOTA.—Paynesville, Y. P. S. C. E., for White Fund,  
 IOWA.—Kowan, Y. P. S. C. E., for White Fund, 2.57; Victor, do., for do., 3.50,

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WISCONSIN.—Kewaunee, Y. P. S. C. E., for Olds Fund, 3; Plymouth, do., for do., 5;  
 NEBRASKA.—Fairfield, Y. P. S. C. E., for Bates Fund, 1.56; Geneva, do., for do., 5; Hay Springs, do., for do., 3.24; Indianola, do., for do., 2; Irvington, do., for do., 2.28; Kearney, do., for do., 5; Omaha, do. of St. Mary's-ave. Cong. ch., for do., 5; Park, Y. P. S. C. E., for do., 1.40; Riverton, do., for do., 4; Scribner, do., for do., 3.50; Trenton, do., for do., 53c.

8 00

33 51

UTAH.—Ogden, Y. P. S. C. E., for Albrecht Fund,  
 COLORADO.—Montrose, Y. P. S. C. E., for Albrecht Fund,

5 00

15 00

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## CONTRIBUTIONS FOR THE DEBT.

VERMONT.—Brattleboro, Friend, 50; Windham, James Goold, 1;  
 MASSACHUSETTS.—Andover, Wilmot E. Stevens, 1; Boston, Union ch., 10; Rev. H. A. Bridgman, 25; Henry M. Bowden, 25; Mrs. F. W. Kimball, 10; Kate G. Lamson, 5; L. T. Prescott, 5; Cong. House, 5; Haverhill, Rev. Calvin M. Clark, 25; Holbrook, Mrs. Mary W. Holbrook, 25; Newburyport, Prospect-st. Cong. ch., Rev. M. O. Patton, 10; do., Belleville Cong. ch., Rev. A. W. Hitchcock, 10; Newton, Eliot ch., 157; Newton Centre, 1st Cong. ch., Friends, 50; Princeton, Rev. and Mrs. C. A. White, 25; Salem, Tabernacle Cong. ch., 108.98; Sandwich, Rev. W. H. Woodwell, 5; Shelburne, Rev. J. A. Goodrich, 5; South Hadley, Hannah Noble, 5; do., Louise F. Cowles, 5; Wareham, Joseph I. W. Burgess, 14; Worcester, John C. Berry, 10; do., Ezra Sawyer, 10;  
 RHODE ISLAND.—Pawtucket, Geo. W. Newell,

51 00

550 98

20 00

CONNECTICUT.—Bridgeport, Ada C. Sterling, 4; Chaplin, Rev. Eugene M. Frary, 5; Cromwell, Rev. H. G. Marshall, 10; Danielson, Rev. H. S. Brown, 1; Durham, Selina B. Foote, 5; Fairfield, Friend, 5; Farmington, Rev. J. W. Backus, D.D., 5; Gilead, Rev. W. P. Clancy, 1; Hartford, Windsor-ave. Cong. ch., Henry H. Pease, 20; Alfred B. Fish, 10; Rev. J. H. Roberts, 6; Mrs. J. H. Roberts, 2.50; R. B. Hall, 2; H. A. Beadle, 2; J. R. Boardman, 2; Kent, Cong. ch., 11; Meriden, Mary A. Butler, 3; Florence M. Fisher, 2; Middle Haddam, Rev. J. W. Moulton, 3; Milford, Geo. F. Platt, 2; Monroe, Rev. A. R. Lutz, 10; New Britain, D. O. Rogers, 5; New Haven, Rev. Watson L. Phillips, D.D., 50; Jane R. Terry, 30; Geo. M. Duncan, 25; C. H. Smith, 25; Rev. G. B. Stevens, 25; Charles W. Merrells, 25; J. W. Townsend, 10; Miss H. Higgins, 10; Mrs. M. E. Chandler, 10; M. M. Gower, 6; Rev. Hilton Pedley, 5; Evalyn S. Collins, 5; Arthur Fairbanks, 5; Dennison B. Tucker, 5; Henry W. Hincks, 5; Catherine C. Lowe, 5; A. W. Weld, 5; Mrs. Walter Allen, 5; Nellie T. Scranton, 5; Mrs. H. E. Arnold, 5; C. H. Bird, 5; E. B. Read, 5; E. W. T. Sheldon, 5; Mrs. C. F. Lockwood, 5; Dora E. Alling, 5; Mrs. E. C. M. Hall, 5; Jas. M. Bennett, 2; Frances W. Chandler, 2; J. P. Strong, 2; Geo. C. Leete, 2; Mrs. J. W. Townsend, 1; Jennie R. Boyce, 1; Wm. C. Boyce, 1; F. S. Taylor, 1; Newton, John S. Kirkham, 5; New London, Daughter of the Covenant, 1; Newtown, Cong. ch., Rev. O. W. Barker, 5; Norwich, Elizabeth B. Huntington, 5; Stratford, Mrs. H. J. Curtis, 10; Wm. B. Cogswell, 5; Amy Talbot, 1; Westford, Geo. N. Edwards, 1; Woodbridge, Mrs. R. C. Norton, 1; ———, Friends, 1,000,  
 NEW YORK.—Binghamton, Rev. Willard E. Thorp, 15; Clifton Springs, Henry J. Bostwick, 20; Middletown, 1st Cong. ch., 25,

1,458 50

60 00



NEW JERSEY. — Upper Montclair, Cong. ch.,  
C. W. Anderson and M. W. Ayers (50  
each), 100; Glen Ridge, Rev. F. J. Good-  
win, 5  
IDAHO. — Weiser, Rev. E. A. Paddock,

105 00  
10 00  
2,255 48

### ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Portland, 2d Parish ch., A. S. Ful-  
ler, for catechist, Madura,

40 00

VERMONT. — West Brattleboro, Y. P. S. C.  
E., for work, care Rev. D. S. Herrick,

10 00

MASSACHUSETTS. — Ashby, Jun. C. E. S.,  
for kindergarten work, care Miss F. E.  
Burrage, 2; Boston, Highland Sab. sch.  
(Roxbury), for Okayama Orphanage, 8.30;  
do., Prim. Dept., Mt. Vernon Sab. sch.,  
for pupil, Smyrna kindergarten, 7.50; do.,  
collected by Rev. Geo. H. Gutterston, for  
Pasumalai College, 4; do., Mrs. Myron  
Barlow, for Lincoln Hall, Foochow, 1; do.,  
Joe Gow, for church building, Nam Tsun,  
1; East Charlemont, Cong. Sab. sch., Y.  
P. S. C. E., and Pastor's class, for work,  
care Rev. H. B. Newell, 4; Granby,  
Church of Christ, for work, care Dr. E. L.  
Bliss, 7; Hadley, 1st Cong. Sab. sch.,  
for use of Miss H. J. Gilson, 19.15; Haverhill,  
Chinese Sab. sch. of North Cong. ch.,  
for work, care Rev. C. R. Hager, 25; King-  
ston, Mayflower Y. P. S. C. E., for use of  
Rev. E. P. Holton, 10; Milford, Cong.  
Sab. sch., for work, care Rev. M. P. Par-  
melee, 25; Newburyport, Friends, through  
Chas. A. Bliss, for hospital work, care Dr.  
Edward L. Bliss, 50; Princeton, Rev. and  
Mrs. C. A. White, for pastor Arthur ch.,  
Madura, 60; Springfield, South Cong. ch.,  
for work, care Rev. H. Fairbank, 25; do.,  
Rev. Lyman Bartlett, for pupil, care Rev.  
J. P. McNaughton, 25; West Medway, 2d  
Cong. ch., for pupil, care Miss M. L.  
Daniels, 20; Wollaston, Mrs. F. J. Perry,  
for work, care Rev. J. H. Roberts, 5;  
—, Friend, for work, care Rev. W. P.  
Elwood, 10,

308 95

CONNECTICUT. — Bridgeport, Mrs. Osborn,  
2.50, and E. C. Ellwood, 1, for Bible-woman,  
care Rev. W. P. Elwood; East Hartford,  
Y. P. S. C. E. of 1st Cong. ch., for Sab.  
sch. work, care Rev. A. W. Clark, 9;  
Glastonbury, 1st Cong. Sab. sch., for pupil  
in China, 25; Middletown, Mrs. H. Lu-  
centia Ward, for work, care Rev. L. S.  
Gates, 30; New Haven, Davenport ch., for  
Lincoln Hall, Foochow, 16; Newington,  
Young Men's Mission Circle, for pupil,  
care Rev. L. P. Peet, 30; Rockville, Mrs.  
Lucinda R. Hill, for work, care Rev. J. H.  
Roberts, 20; Thompson, Cong. Sab. sch.,  
for work, care Rev. J. H. Roberts, 8, and  
Y. P. S. C. E., for work, care Miss H. B.  
Williams, 2; Vernon Centre, Y. P. S. C.  
E., for work, care Rev. J. H. Roberts,  
3.50; West Haven, Ladies' Aux., for Lin-  
coln Hall, Foochow, 10; do., Friends,  
through Rev. L. P. Peet, for Lincoln Hall,  
Samuel and Julia Hartwell Room, 50; Dr.  
A. W. Wood Memorial Room, 50; and  
Charles Hartwell Room, in part, 20,

277 00

NEW YORK. — Buffalo, Edwin C. Wilson and  
Jessie A. Rankin, for native helper, China,  
5; New York, Friends, through the Misses  
Leitch, for Lend-a-hand Fund, Ceylon, 15;  
Port Leyden, Y. P. S. C. E. of 1st Cong.  
ch., for work, care Rev. and Mrs. H. C.  
Hazen, 11; Poughkeepsie, 1st Presb. Sab.  
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Rev. A. W. Clarke, 25,  
NEW JERSEY. — Glen Ridge, Cong. ch., T.  
M. Nevius, for native preacher, Madura,  
20; do., do., Mrs. S. F. Campbell, for  
Bible-reader, Madura, 12.50; Newark,  
Belleville-ave. Cong. Sab. sch., for school  
at Sert, 18.64,

156 00

51 14

PENNSYLVANIA. — Lancaster, Anna M. Dale,  
for Bible-reader, Ceylon, 30; Philadelphia,  
"Contributor," for work, care Rev. G. M.  
Gardner, 5,

35 00

DISTRICT OF COLUMBIA. — Washington, Y. P.  
S. C. E. of 1st Cong. ch., for work, care  
Rev. and Mrs. L. S. Gates,

37 95

KENTUCKY. — Berea, Sab. sch. of 1st ch. of  
Christ, for work of Miss S. F. Hinman,

30 00

OHIO. — Columbus, Two friends, for work,  
care Mrs. J. L. Coffing, 6; Thomastown,  
Mrs. Rachel Davies, for work, care Rev. J.  
P. Jones, 10,

16 00

ILLINOIS. — Englewood, Y. P. S. C. E. of  
North Cong. ch., for boys, care Rev. C. C.  
Tracy, 20; Evanston, Friend, for work, care  
Rev. S. C. Bartlett, Jr., 1; Oak Park, Jun.  
C. E. S. of 1st Presb. ch., for pupil, care  
Rev. Geo. C. Raynolds, 25,

46 00

IOWA. — Grinnell, Rev. Geo. H. White, for  
work, care Rev. Geo. E. White,

15 00

MINNESOTA. — Minneapolis, Mrs. J. W.  
Gordon, for pupil, Foochow, 10; do., Mrs.  
W. A. James, for work, care Rev. L. P.  
Peet, 10; do., W. H. Norris, for work, care  
Rev. H. C. Hazen, 7.50; Worthington,  
Edgar L. Porter, 5,

32 50

KANSAS. — Humboldt, Two sisters for native  
agency, Armenia,

15 00

CALIFORNIA. — Mills College, Tolman Band,  
for work, care Rev. R. C. Hastings,

50 00

OREGON. — Weston, Union Y. P. S. C. E.,  
for native preacher, Marathi,

1 00

COLORADO. — Denver, Mr. and Mrs. Jas.  
Carson, for Lend-a-hand Fund, Ceylon,

25 00

NORTH DAKOTA. — Fessenden, Cong. ch., for  
work, care Rev. G. E. Albrecht, 4.68;  
Hoffnungsvoll, Cong. ch., for do., 4.44,

9 12

UTAH. — Salt Lake City, Miss Mabelle L.  
Morgan, for work, care Miss C. R. Willard,

20 00

TURKEY. — Marash, 3d ch., for school work,  
care Miss H. J. Gilson, 3.12; Armenian  
friends, Interest on Endowment Theol.  
Seminary, 50,

53 12

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1,569 72

Donations received in February, 35,789 45

Legacies received in February, 11,586 64

47,376 09

Total from September 1, 1897, to Febru-  
ary 28, 1898: Donations, \$222,464.15;  
Legacies, \$85,608.00 = \$308,072.15.

# FOR YOUNG PEOPLE.

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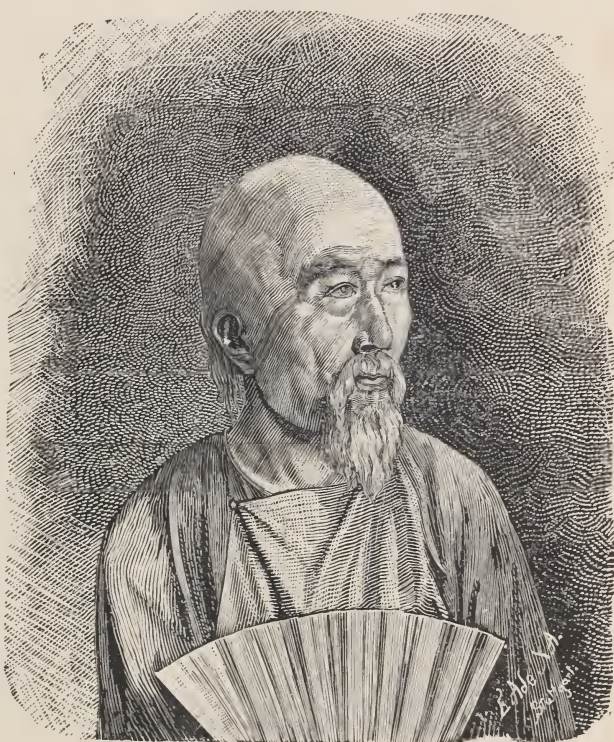
## A CHINESE FEAST FOR THE FIRSTBORN.

BY REV. C. R. HAGER, M.D., HONG KONG.

It is a warm sunny day in December as I proceed with a number of Christians to the home of an American Chinese Christian in South China. The nature of my mission is twofold ; one to attend the feast prepared in honor of the firstborn son in the family, and the other to consecrate the little infant to God in baptism. It is not quite one month since the arrival of this young stranger, who was most warmly welcomed by father and mother, both of whom are Christians.

It is an occasion of great joy in a Chinese family when the first boy is born in a household, for here the women, even more than the men, have a sense of regret and shame when there is no son to grace the fireside. This fact was illustrated in the case of one of our Christian

women who has recently given birth to a girl. This mother does not wish to bring up her daughter, but desires to give it away, since she has already three girls and no boy. Thus far all the pleadings of her husband and of other Christians have not brought her to a better state of mind. Like Hannah of old, her prayer is for a son, whom she would rear with tenderest care. Three of our Christians have recently received each a baby girl into their families, and I am glad to say that in all these three cases the little daughters have been very welcome. It would not have been so had not the families been Christians.



A CHINESE CHRISTIAN.



But this home to which we are now going is deemed specially favored in the coming of a son, the firstborn. As we approach the village our arrival is immediately heralded by the small children of the place, who make all manner of remarks about me, and if not shouting and vociferating as loud as they can, they are staring at me in order to learn what my next movement will be.

The village we enter is neither the best nor the worst of its kind, but represents one of the middle class, in front of which is the much coveted pond upon which ducks may be seen. Yonder on the hillside are a number of straw stacks,



MOTHER AND CHILD, SOUTH CHINA.

about as large as our largest haystacks in America. At one end of the village is a schoolroom, which is the meeting-place for men, where we are to partake of the feast. The houses are built one behind the other but close together, with small alleys between each row.

Our friend's house is somewhat in the rear, and so we must pass a number of other houses before entering the place where the baptism is to occur; but what a sight is before us! At one end of the central room, where guests usually are received, preparations are going on for the feast. Large boilers of rice and



pork send up their steam which is mixed with the smoke from the fires beneath, for there is no definite exit for all these vapors, and hence it is not strange that we should commence to rub our eyes and long for fresh air. We can scarcely find standing place, for the throng of women and children fills up every available space far and near, and here we sing and pray and speak a few words to the women and then baptize the little one whose name is the same as that of the great Apostle to the Gentiles.

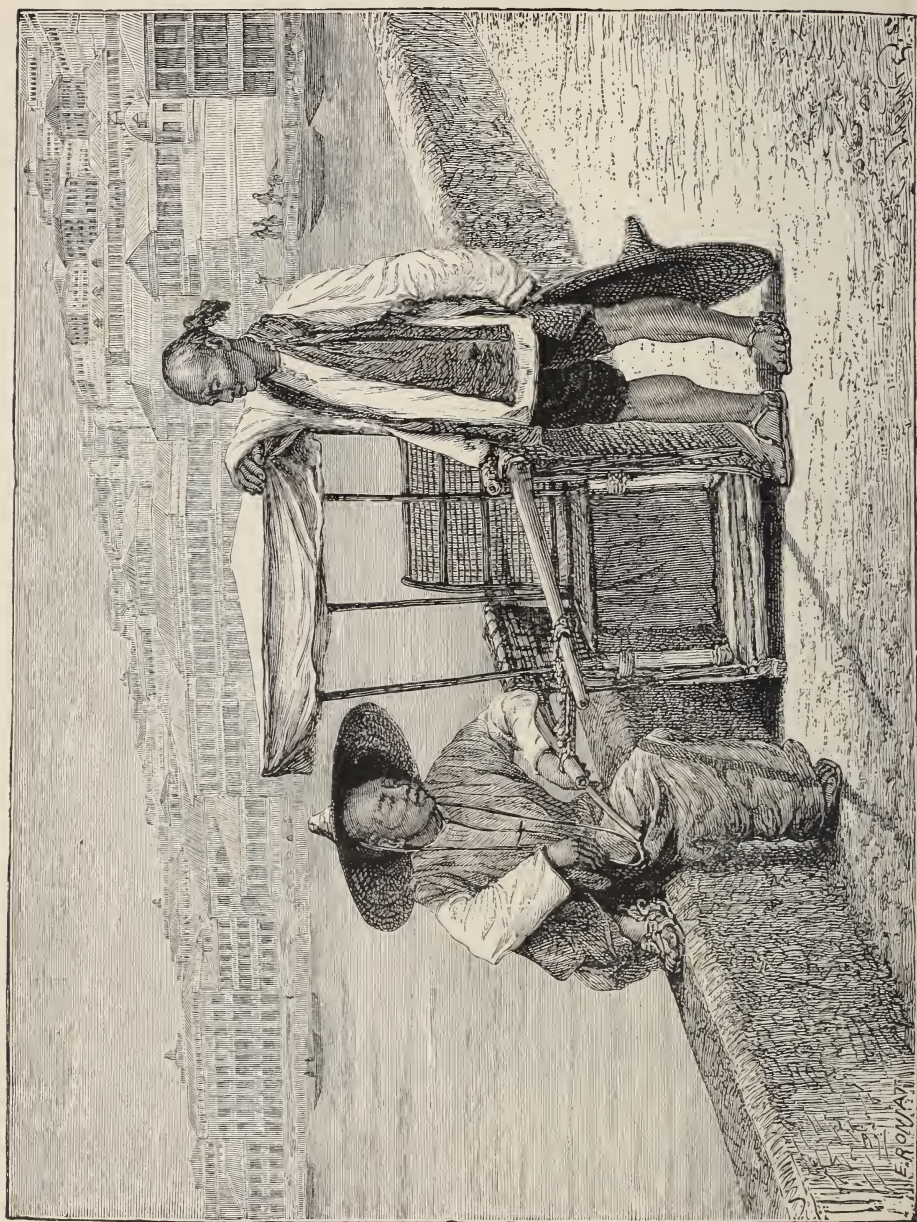
How glad we are to find ourselves once more in the open air can better be imagined than described. I say to myself, This is the reason that there are so many blind in China. The Chinese have no chimneys, and when cooking their food they are blinded by the smoke until inflammation ensues, which if not properly treated produces ophthalmia, and the result is partial or total blindness. May Western medicine soon institute a better treatment of all those afflicted with sore eyes! But the millennium for Chinese eyes will not come until their houses are differently constructed and until there are proper chimneys for the exit of smoke.

Once in the open air we hold a preaching service in which several of us take part. The sister of the happy father wants me especially to expound "the doctrine" to her, which I do in a few words, and one of our helpers talks for a long time. It is in this way that we sandwich the message of the gospel between the festive events of the day, so that our mission is not altogether a worldly one. As we are waiting for the feast a number of Chinese women, dressed in their best robes and looking like so many court ladies, enter the village single file, and proceed at once to the house from which we have come, to congratulate the happy parents and to take part in the festivities.

When everything is in readiness, eight or ten of us sit down to a table laden with meats of various sorts. Eight persons usually constitute the number seated at a Chinese table. Before the feast begins all sit silent, and then with bowed heads the blessing of God is asked upon the food. Now commences the feast. Each of the eight persons with his chopsticks takes a piece of meat from a single dish. On the table there are some eight or nine dishes, but all take from one dish. After this a little wine is sipped from the little tiny cups, which would make excellent individual communion cups in America. Each one of these contains probably not more than two teaspoonfuls of the liquor, and this is not drunk but sipped. After a sip of the wine the little "quick lads," as the Chinese chopsticks are called, are again raised and another morsel from the same dish is taken, to be followed by another sip of wine. I do not indulge in the latter, but all the Chinese drink wine. There is little harm in this when the feast is not extended, and they do not adopt a certain game of guessing which has for its object to cause men to drink.

When one dish has been nearly exhausted another is commenced, until all have been eaten. After a time every one is by general consent allowed to partake of what he chooses, wine is drunk until towards the latter part of the meal, when rice is brought. Our feast is a simple one and consists only of some seven or eight courses, and I partake of rice through the entire meal. Scarcely any vegetables are on the table, and to eat nothing but meat is not very satisfactory nor the best thing for the digestion.

After our repast a few small coins are given the father for his son as mementos, presents having been brought as we came, and thus ends the festive



CHINESE PORTERS AT HONG KONG.

occasion, by which the heathen of the village have had an object lesson of a Christian baptism and heard in part the gospel of Jesus Christ.





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